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The American City and Its Church

By SAMUEL C. KINCHELOE
Reviewed with additional material By EUNICE PARR McGILL,
Guthrie, Oklahoma.

WE LOOK AT THE CITY

LET us imagine ourselves viewing the American city and its needs from a high outlook tower. We shall look at: 1—the city's buildings and streets which indicate something of its social structure; 2—its races and nationalities which make such sharp human contrasts; 3—its people. In "City Man" Dr. Sears says, "The city is exhilerating to the young, challenging to the prepared, albeit enervating to the weak, frightening to the old, and relentlessly hard on the hindermost." 4—Its vocational groups which give us an understanding of the way people spend their working time and the attitudes they form while at work; 5—its institutional life—the family, church, school, political parties, community and neighborhood life or the lack of such; 6—its "city man"—his habits, customs, sentiments and attitudes. This last is one of the most vital aspects for churches, because in the city people tend to form attitudes which either fit them for good church work or alienate them from religious institutio

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Physical Structure

As to physical structure all cities seem to follow a general plan: The central business district with its towering office buildings, department stores and banks, its crowded streets, its railway tracks and the lines of traffic coming and going. About the outer rim of the downtown section are the light manufacturing and bulky wholesale houses. Beyond this there is a deteriorated zone — the smoke-stained, crowded, unhealthful slums where land values are too high for single family residences. Reaching out from the central part of town are the great nationality groupings. Here are many small houses. In areas beyond are acres of two and three-story apartment buildings, housing a population of fifty thousand or more to the square mile.

Then beyond the city proper we see the four main types of suburban life: 1—the middle class and wealthy residential suburbs with their beautiful homes and spacious lawns; 2 — the industrial suburbs with their heavy industries, their workers living in crowded apart-

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ments or the typical small cottage; 3—the so-called suburban slums to which many common laborers have gone in search of low rent but where there is no industry; 4—the "shoe-string" or ribbon-like settlements along the highways leading out from the cities.

Race, Nationality, and Population Characteristics

Most large American cities have had several waves of incoming population. The original settlers, largely of British origin, started democratic traditions and founded Protestant churches. The next great wave was that of the sturdy, home-loving, industrious Germans, following whom came the neat, methodical Scandinavians, both of these groups having dominantly Lutheran backgrounds. With them came the good-natured Irish largely of the Roman Catholic faith. Then came the Polish, Italian, and Russian populations. During the World War when European immigration was shut off internal migration speeded up bringing Negro workers from the south and Mexican workers from the southwest. Since 1910 the big population movements in the United States have been those of country people to cities.

People

A few population facts have a definite bearing upon what churches may or may not do, as well as upon the family life which is so closely related to church life:—1—The fierce competition which is met with in large cities is not favorable to children and the aged. 2—In general, there are more men in industrial cities, and more women in commercial centers. 3—Suburban well-to-do residents do not have large families hence much of the urban population is supplied by immigrant groups, which have a much higher proportion of children than do native-born people of British-American origin. 4—*The Missionary Review of the World* of June, 1938 states that according to the 1930 census in the United States there are 96 cities of 100,000 or more. It is significant that 45% of the population of the United States lives in 1.2% of the total land area. There are 500 cities each with over 15,000 population. These cities represent a great mass of humanity, of all races and languages, in all degrees of poverty and wealth, of ignorance and culture, and representing almost every type or religious faith and superstition.

Work and Workers

The largest class of workers consists of those in manufacturing—a little more than one-third. One-fifth are buying and selling. About one-tenth are engaged in moving objects and persons from one place to another. Slightly more than one in ten are writing, copying, figuring, filing, etc. One in eight is engaged in preparing and serving food, laundering, cleaning, cutting hair and other personal services. One in eleven is in law, teaching, medicine, dentistry, ministry and other professions.

Varied activities yield varied attitudes, produce widely differing personalities. Much of human friendship is bound up in working companions. One young man remarked, "My community is down

where I work; I only sleep out here." The city has been attractive to many people because of the freedom from neighbors in whom they had no interest and for whom they had no liking. Dr. Sears devotes one chapter to this fact, "The Neighborhood breaks under City Man." Because of this, one great challenge to the church is to supply a spirit of friendly intimacy, of comradeship.

Increased leisure time, due to unemployment and shortened working hours has also its place in the picture of the new city community. Churches do well to prepare programs for the wholesome use of leisure.

Institutions and Organizations

Dr. Kincheloe devotes chapter 3 to the Family and the last three chapters in the book to the Church —the most vital institution in the modern city. Urban conditions undoubtedly make the survival of churches organized on the model of village institutions difficult if not in the long run impossible. The streams of population, the frequent changes in place of residence, the breaking of relationships, the stimulation of many faces, the great density and crowding due to high rents, the break in common practices as unemployment and poverty come, the sophistication of the wealthy and the often unwholesome influences which commercialized recreation brings in its train — all have their influence. The leaders of city churches have tried hard to formulate messages and programs which would meet the city's challenge. There may be greater changes in prospect for church organizations in cities but already they have made very many modifications, both in structure and programs, in response to the new conditions.

PROBLEMS CITY PEOPLE MEET

"Grant us a vision of our city, fair as she might be: a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone."—*Rauschenbusch.*

There is, first and foremost, the problem of making a living. It includes such matters as wages, hours and working conditions, health and morals in work, racketeering, strikes, and lockouts with their long periods of tension and ill will. Above all it includes unemployment, with manifold accompanying ills.

There are the problems which center about the family — marital tensions, desertion, divorce and broken homes. Related problems are boys' gangs and juvenile delinquency.

There are the problems connected in part with leisure time—involving commercialized recreation, sex immoralities, the use of drugs, vicious influences emanating from taverns and dance halls.

There are problems of human association due to the fact that so many people live in so small an area—housing, health and sanitation, the time and cost of transportation, etc.

There are problems due to rapid population shifts, displacement of races, nationalities and religions. These violent changes disintegrate neighborhoods, work havoc with personal morale and integrity, threaten churches with death.

There are problems of politics and government. Frauds, graft, corruption, all seem to be more vicious in large cities than elsewhere. The poor and the minority race and language groups become the prey of the worst type of politicians.

There are race prejudices and race riots; race restrictions and consequent ill will, congestion, crowding, vice and ill health.

There is the problem of crime in the large, rapidly growing cities—a much higher rate than is found in rural districts.

Even the wealthy and privileged classes have their problems. Only as a person of wealth attains a social consciousness and finds effective ways of dedicating it to service can his life seem worth while. And such attainment, one gathers, is far from universal.

There are problems created by a lack of a sense of achievement from which city people suffer today. There is the thwarting and frustration of youth who cannot go on to school, or can not get work, or marry. There is the baffling of those who see no hope of escape from poverty.

The ills of life are piled up in the inner city region, the good things of life in the favored suburban areas.

The Basic Problem-Security In Work

One of the implications of democratic society is that every man shall share in the labor and the good things of that society. Today this is being thwarted, in the case of millions of Americans.

The Church, through the centuries, has held to the teaching that one's calling is a sacred thing and that it has an important bearing upon the individual sense of worth. "A work in life" is necessary for the building of self-respect and wholesome personality.

One cannot think of the city church today without thinking of the problem of unemployment faced by its membership for cities are places of concentration of those who do not have work.

Relief

Relief is being administered on a famine basis, food only, and that frequently far from adequate. There are inadequate resources for rent, for light and gas, for clothing, for medical care. The tragic picture of thousands trying to maintain their self-respect—men walking many miles every day and standing outside factories hours on end, day after day, just on the bare chance that they might find work, families going without the bare necessities of existence rather than let anyone know that they are destitute; families forced back into tenements; hopes and plans for a better type of life for their children destroyed in a few tragic months.

It is now seen that the church does not have the financial resources to meet the relief problems in a ma-

jor depression. It is noteworthy that the church groups, especially the ministers, have done good work in investigating and publicising unemployment conditions where these were at their worst.

Higher Standards of Living

If everybody is to have enough we will have to produce more goods. Sharing available work through shortening hours may be necessary during a period of adjustment. But before we can reach real prosperity for all we must have more work—far more—with production much higher than now or even at the peak in 1929.

Harold G. Moulton comments: "What people desire first and foremost is not additional public parks or monuments, important though they may be, nor yet duplicate transportation facilities in the forms of added highways, waterways or railways as the case may be. What has been seen is that public employment gives wages to workers: what has not been observed is that the work performed does not create additional goods and services of the kind which the workers wish to purchase in the market. Our purpose is simply to point out that unless and until the government does undertake to provide on an existence scale such primary requirements for the satisfaction of human wants as shelter, food, clothing, etc., we shall not be reaching to the heart of the problem with which we are concerned."

Common Sense Approaches

Dr. Kincheloe outlines the following steps towards the abolition of poverty briefly given here: an increased hourly wage, greater volume of labor, abolition of child labor, a work in life for every one, improved housing, reduction in cost of handling goods, reduction in interest rates, a greater measure of collective bargaining, the development of unemployment and old age pensions.

The city does have problems, very serious ones, and they have moral and spiritual as well as economic and political significance. They are problems which the church must help to solve in the interest of its own survival, as well as in the interest of its mission to humanity.

THE FAMILY IN THE CITY

"Conditions in metropolitan communities tend to 'atomize' the family, to break it down into its individual units," writes Dr. Sears in "City Man." "Young people are disposed to find their recreation in commercialized centers. The adult members of the family are attracted and held by their several group activities or interests. These interests draw the individual members of the family from the home to the central areas of the city. Through this process inherited cultures are broken down."

The economic independence of women and of the younger members of the family gives them greater freedom. The number of children per family decreases in the city, in some cases to a point lower than that required to reproduce the group. Divorce and desertion rates are higher in cities than in village and rural life.

Even churches have over-specialized in services for various age groups and their program has not

made adequate provision for family participation *as a unit.* Dr. Kincheloe further adds, however, that today the church comprehends all members of a family more completely than does any other urban institution. Moreover it affords a basis for personal and friendly intercourse of families as no other urban institution does.

Family, House, Home

The family is always concerned with the house. The larger the American city the smaller the percentage of home ownership and with it have gone many characteristics of wholesome community life.

People within a certain salary class live within a certain range of rents, with nearly everyone tending to pay a higher percentage of income for rent than he can afford. Movement and change are emphasized rather than development and maintenance in American cities.

This leads to housing problems and deterioration of property. Our very system of land ownership—that of small lots owned by individuals—prevents the solution of housing problems in our great cities. Not only many lots but many blocks must come under a single control if the housing problem is to be improved. Church people who see the need must stimulate their own business men to foster positive and practical plans for the reconstruction of blighted city areas. Long ago the Earl of Shaftsbury said, "Until housing conditions are Christianized all hope of moral or social improvement is ut-

Which way are they headed?

terly in vain." Slum conditions make the words "lead us not into temptation" a perpetual mockery. Mrs. Sidney Webb refers to the one-room tenement as "soul destroying."

Delinquency

Since the free time of city children is largely uncontrolled the problem of delinquency centers in a lack of unity of cultural and moral values in the family and neighborhood. It is a problem of the guidance of idle youth. Its solution is to be looked for in the substitution of recreation.

Commercialized recreation such as motion pictures, the public dance hall, gambling houses and taverns, call into play the devices of modern advertising to make profit out of the cravings of people for excitement. Young people out of high school who do not have means to go to college and cannot get employment are in a perilous situation.

Churches and other local community institutions will find that people of all ages and classes are going to have more and more leisure time. The establishment of hobby clubs or special interest groups among young people facilitates the creative use of leisure time. Offsetting commercialized recreation the opportunity for wholesome fellowship and the creative use of leisure in some forms of art or literature, or leadership in community service, may result in interesting young people and building of wholesome personalities. The great causes which the church sponsors can be counted on to take people's minds off themselves and give them a sense of release which the ordinary forms of recreation cannot provide.

Program Suggestions

THE message of Dr. Kincheloe's book will be challenging in some degree to every church whether rural, small town, small city, middle-sized city or large city for all are interrelated. Some problems are peculiar to large cities. Each study class will profit by choosing a metropolis—perhaps the city nearest your church of 100,000 population or more. Apply the various suggestions for study to the metropolis chosen and also as many as possible to your own town or city.

If possible to have a class take six weeks for this study devoting one chapter to each class session. This will give time for investigations between sessions which will mean much in the results your church will receive from the study.

Men of our churches will be particularly interested in this study. This is a man's book written to men. However, women and young people will also profit much by the study. A study group of men organized to meet once a week, with a man from the teaching profession as leader, or some one well qualified, will spell the forward advance of any church.

Be sure to have text books for the class for the review necessarily omits much valuable information. Purchase the first four books and magazines listed under "References" for supplementary reading, and others if possible. The leader should have a copy of, "Suggestions to Leaders of Study Classes," by Rev. Kenneth D. Miller. Order from denominational headquarters. Price 15 cents. Rev.

Miller gives a complete list of supplementary books.

REFERENCES

1—*City Man,* Charles H. Sears. New York, Harper & Brothers, 1936. $1.50. (Special Friendship Press paper edition available from denominational literature headquarters, 75 cents.) This book deals with problems in New York City while the text deals with Chicago—an interesting comparison.

2—*The City Challenges the Church,* Addresses made at an Interdenominational Conference on the City Church. Jan. 13 and 14, 1937. Published under the auspices of the Committee on City and New Americans of the Home Missions Council and The Council of Women for Home Missions.

3—*The Missionary Review of the World,* the Modern City Number—June, 1938.

4—*City and Church in Transition,* Murray H. Leiffer. Willet, Clark & Co., 1938. $2.50. A valuable study of the medium sized city (100,000) and its churches. Many concrete and enlightening illustrations. Very important.

5—*My Community, My Church and Me,* Wilbur C. Hallenbeck. New York, Friendship Press, 1938. 35 cents. An invaluable guide for those wishing to make a careful study of a local church and its community.

6—*Church City Inventory,* William P. Shriver, supplied to all pastors of the denomination by the Board of American Missions.

PREPARATION FOR CHAPTER 1

A—Prepare a series of outline maps of your city. Simply map out on a large sheet of manilla paper the general contour of the city, showing main thoroughfares, transportation routes, and other distinguishing physical characteristics, such as a river, lake, etc.

Assign the various problems to individuals or committees to prepare for the second session:

1—Density of population in different sections obtained from local census records including school census.

2—Distribution of races and nationalities obtained from local social welfare agencies. Use different colors for different races.

3—Location of various income levels by average rentals obtained from Chamber of Commerce, Telephone Co., and local newspapers. Indicate five income levels: average, high, very high, low, and very low by colors.

4—Record of various districts in health obtained from the Health Department. Obtain spot maps of cases of tuberculosis and infant mortality.

5—Juvenile Delinquency Record in each district. Consult the Juvenile Court or Probation Officer.

6—Welfare Case load in each district. Consult the city welfare agency for data.

(These studies should be started in advance of the class to secure the best results.)

B—Invite to the first session some one who has been active in political life of the city, a realtor, an official of the public utilities to aid in interpreting the physical development of the city.

C—An old resident of the city would take pride in outlining the changes which have taken place dur-

ing his life time. Discuss: "Do these changes make the work of the Church easier or more difficult? Why?"

D—Additional material which is splendid for individual assignment correlated with Chapter 1. To conserve space the numbers correspond with the numbers in the list of "References."

1—Chapters 1 and 2.

2—How may a Negro keep up his spirit? Page 22; Problems that confront women and girls. Page 26; Interracial cooperation. Page 30; The Cosmopolitan City. Page 34.

3—Christ and the Modern City. Page 259; Serving Christ in Crowded Street. Page 279.

4—Page 282ff.

E—List on board the cities with which the class is familiar. Discuss whether they have actually lived in the cities mentioned, or merely visited them.

F—Draw a rough map of the typical American City showing various sections common to all.

G—Discuss the method of making a livelihood most prevalent in your city. Cf. Leiffer: Appendix. Does this factor have any bearing upon the work of the Church?

H—Is there such a thing as a "city man?" List characteristics of "city man." Do these affect the work of the church?

PREPARATION FOR CHAPTER 2

A—Ask the group to make a list of problems city people meet based on Chapter 2 and their own experience and observation. What responsibility does the church have in each of these problems?

B—Ask two of the group to visit the slum area of the city under guidance of a minister or social worker and report on impressions.

C—Invite a relief worker or someone familiar with work in the slums to be present at session.

D—On outline map locate section where economic, educational, recreational and cultural facilities are most highly developed.

E—A recent newspaper report states that 50 per cent of the youth of New York City between the ages of 16 and 24 were unemployed. Does that mean anything to the Church?

F—Discuss Dr. Kincheloe's steps toward the abolition of poverty. What should the church do about such questions? Promote a study of them? Discuss them from the pulpit? Ignore them?

G—Additional material for individual study:

1—Chapters 3 and 4.

2—The Urban Process, and the Human Spirit, Page 7; The Religious Process and the Human Spirit. Page 17.

3—Meeting Modern City Problems. Page 266; Contacts with the Industrial Workers. Page 287.

PREPARATION FOR CHAPTER 3

A—Invite some one familiar with the Domestic Relations Court to be present and throw some light on the effects of city tensions upon home life.

B—A member of the local housing commission might be secured to make a presentation of the housing problems of the city.

C—Have another couple visit the local slum sections with particular reference to housing conditions.

D—Have another couple investi-

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Cairo College Commencement

By MISS SARA B. MELOY, On Furlough, Evanston, Illinois

THE Annual Commencement is an outstanding event in the school year of the American Mission College for Girls in Cairo. 1600 to 1800 people attend the exercises which are held in a large marquee, of colorful tentwork, erected on the college grounds. The graduates, speaker, and guests of honor are seated on the platform.

This year the exercises were held on Friday, May 20, at 4:30 o'clock, with Dr. J. W. Acheson presiding. Mr. Metry Dewairey, a leading layman of our Egyptian Church, gave the invocation. The student section of the program consisted of music by the College Chorus, piano selections and essays. Graduates of the College gave their essays in the three different languages studied in the school. The two girls speaking in their own language, the Arabic, spoke on the topics: "The Man Who Never Smiles" and "The Unknown Woman Soldier." For the essays given in languages foreign to them, "The Education of a Homemaker" was given in English, and "The Modern Young Girl and Social Work," was presented in French.

Dr. Amir Bokter, a member of the Faculty of the American University in Cairo, gave the main address of the day. Dr. Helen J. Martin, Principal of the College, awarded the Andrew Watson prize of books to Fatma and Akila Hamza, twin sis-

College Graduates

ters, who had the highest scholastic rank in the College class. The Patton Memorial Scholarship, a new prize, was awarded to one of the Preparatory graduates, Isis Istiphan, for exceptional scholarship and leadership. This scholarship provides tuition for the first year of college work. His Excellency, the American Minister, Judge Fish, presented the diplomas to the eight graduates of the Junior College and to the thirteen graduates of the Preparatory Department.

The following quotation from the editorial of the Commencement number of the *Cartouche* is an expression of the feeling of one of the graduates: "We owe our College a great debt—a debt of gratitude and obligation. Do we not owe to it what education we now have? Have we not lived a great part of our lives under its roof? Have not those who consecrate themselves to its work given us much of their time and energy? These and many other things has the College done for us. We admit that our debt is great, but we also intend to pay it back. We shall pay it in loyalty and esteem.

"In order to be its true daughters, we should live up to the standards taught in the College—those standards that aim at establishing high ethical ideals based on cooperation and social service. We should keep up its honored name and reputation by our behaviour, we should be mirrors that reflect its principles and teachings. This, dear College, we should do and intend to do. May God help us and may God bless you."

Preparatory School Graduates

El-Talibah

By MISS CLEMENTINA BUTLER, Chairman of Committee on Christian Literature for Women and Children in Mission Lands.

FOR eight years some of the missionaries in Egypt have been appealing to us for a suitable magazine for young people. They have studied the success of "The Treasure Chest" which the Committee on Christian Literature for Women and Children in Mission Fields, Inc., has been publishing for sixteen years in India, (and now issues in nine different languages in that country). They have seen how it is possible to give stories, histories of great men and women, scientific articles, description of the world in which we live, all on a Christian ethical basis.

As far as can be ascertained Christian philanthropy has never before provided a suitable magazine for the guidance and delight of the young folks using the Arabic language.

It has been a matter of concern to me as Chairman of this Committee that we could not before grant the request, but now it is an accomplished fact. After full consultation with a committee in London which is providing literature for rural Africa, and with all the organizations on the field which can be reached pledged to its support, we have launched the new enterprise. Egypt has its "Treasure Chest," though not issued under that name but under the name "El Talibah," (The Learner).

The first numbers have been received with great favor in Egypt; not only have the representatives of the Christian Churches, the Evangelical and the Coptic, but also many liberal-minded Moslems signified their approval of the enterprise. So great is the interest at the American College for Girls in Cairo that three of the students have volunteered to give one afternoon a week of free service. Of these one is an Evangelical Christian, one a Coptic Christian, and one a Moslem!

Cover page of "El-Talibah"—Lotus flower, learner and pyramid. Designed by a student in the Cairo College for Girls.

The magazine will be a medium, we trust, for promoting international peace, inter-religious friendship and temperance education. Also every copy will carry the unmistakable Message of the Prince of Peace. There is to be no controversy in it, no criticisms of other faiths, no political slant, but broad news of the world and its doings. There will be stories of great people and what

they have accomplished. To none of this program which has been outlined has there been any objection made.

The editor-in-chief is an Egyptian Christian young woman, Miss Minerva Ebeid, a graduate of the American College for Girls and a graduate of the American University, taking honors in both schools. With her is associated Mrs. Adams, wife of the Reverend C. C. Adams, D.D., Secretary of the American Mission in Egypt, and also teacher of Arabic in the School of Oriental Studies connected with the American University.

On the Advisory Board there are many distinguished names including those of Dr. Charles R. Watson, the President of the American University, Dr. Helen J. Martin, President of the College for Girls in Cairo, and Miss C. E. Padwick of the Committee on Christian Literature of the Near East Christian Council.

The first number of the magazine carried as frontispiece the picture of the fine young King and his beautiful wife, who was Mlle. Farida Zulficar.

The cover design of "El-Talibah," as shown in the cut, is a conventionalized pyramid and lotus flower idea. The magazine is to circulate not only in Egypt but in all North Africa, Syria, Iraq and in certain parts of Malaya. There are eighty million Arabic-speaking people and we are hoping that this magazine may be read by many of these who are scattered all over the world.

In establishing "El-Talibah" we are able to profit by our experiences in other lands and have gathered a strong local committee first, which is not only interdenominational but inter-racial and inter-religious.

By this precious gift are we not repaying in some measure what we should to this land where Moses was trained for a great service to the world, and where the Christ-child played in safety in this land of refuge?

PROGRAM SUGGESTIONS

(Continued from page 11)

gate "shanty-towns" on the outskirts of the city.

E—If there is a model housing project in the city have some one visit it and bring a report.

F—Invite a representative of the Juvenile Court or Probation Office to attend the next session and throw some light on the local delinquency problem.

G—Some one gifted in writing plays could use the "atomized" city family as a plot linking it up with the opportunity of the church in its appeal to the family as a unit.

H—What of religion in the home? Is the family altar practicable in the hurry of city life? Has the church done all it can to provide its people with a technique for family and personal devotions that is suited to city people?

Suggested Devotional Service

For Program Study on "The City."

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1938: CALLS TO REMEMBRANCE.

CALL TO REMEMBRANCE FOR OCTOBER: "Remember the Sabbath Day to keep it holy."—Ex. 20:8.

Scripture: Gen. 2:1-3.

Song: Bible Songs Hymnal No. 128, stanza 3.

Leader:

A Sabbath Day for holy thought!
A gift to us from heaven brought.
It will both joy and peace impart
When God is sought with all the heart.

Scripture: Ex. 20:8-11.

Song: B. S. H. No. 133, stanza 2.

Leader:

A day of rest! by law divine
This day of holy rest is mine.
It will preserve from wearing care
When we seek God in earnest prayer.

Scripture: Luke 4:16-21.

Song: B. S. H. No. 128, stanza 2.

Leader:

A Sabbath Day—a holy day!
A day to worship, rest, and pray.
It is a day which we must keep
If we His blessings are to seek.

Scripture: Acts 16:13-15.

Song: B. S. H. No. 41, stanza 3.

Leader:

A day to meditate and pray!
A day which drives great fears away.
A day spent in some place apart
With God new courage will impart.

Scripture: Rev. 1:9,10.

Song: B. S. H. No. 40, stanza 2.

Leader: The world in the past has had many lawmakers and lawgivers. Some of them attained distinction in the world of their day, and their names are remembered even in our day. Moses was a lawgiver; he was a great lawgiver; he is sometimes called the world's great lawgiver. He gave the law which was to regulate the life of his own nation, the Children of Israel. In giving this law, he acted as God's spokesman or agent. The moral law which Moses gave his nation is summarily comprehended in the Ten Commandments, or The Decalogue. The Decalogue has entered into the laws and life of the best civilization which the world has ever known. Obedience to the commands of The Decalogue has helped make nations great and strong.

The fourth of the Ten Commandments enunciates the law of the Sabbath. It is given in the form of a call to remembrance. It begins as follows: "Remember the Sabbath day to keep it holy." Sabbath-keeping must have been regarded by God as of great importance to the well-being of mankind, since it has a place as one of the ten fundamental commandments. "Without a Sabbath, no worship; without worship, no religion; and without religion, no permanent freedom."

"Remember the Sabbath day to keep it ——." How do you spell the omitted word? Do you spell it h-o-l-e-y—meaning in holes or partially? Or do you spell it w-h-o-l-l-y—meaning entirely for self? Or do you spell it h-o-l-y—meaning kept as a day of rest and worship? The way you practically spell this word indicates your understanding of the command. It may also indicate your attitude as to obeying the command.

"Not in the silence only,
Nor in the solitude,
Let my thoughts rise to Thee in praise,
My God, so great, so good.

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Good News from Far Countries

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

VACATION IN EGYPT

By MARJORIE FAUGHT, R. N., Addis Ababa, Ethiopia

We had been talking about the possibility of a vacation in Egypt, but everything we said about it was prefaced with "if"—, "if we get permission to return;" "if the Board grants us the allowance;" "if no one comes to take my place—" So that when the time came and we really went, it seemed like a dream. On Monday we knew that we would get permission from the Italian Government to leave the country and return within six months, but our passports were not actually in our hands until Tuesday. I came off night duty Tuesday morning, and forty-eight hours later we were on our way to Djibouti by train.

"We" must be explained. Mrs. Harriet Nystrom, also known as Dr. Skemp Nystrom, was my traveling companion. Both of us had been in Ethiopia for four years without getting down to sea level. It was decided that we should have a vacation at sea level before beginning an extra year of service in Ethiopia. Because of the uncertainty as to our being able to get other missionaries in, some of us want to stay at least a year longer than our regular term of service. Thus it was that Mrs. Nystrom and I found ourselves on the way to Egypt. And it wasn't easy to get into the train, say "good-bye" to the dear ones here, and slowly lose sight of them as the train pulled out of the station. We got a little taste of what it must be like to be leaving for furlough.

Our trip to Djibouti was uneventful. It is a twenty-four hour trip, and since a sleeping car is out of reach of a missionary's purse, it meant sitting up for the whole trip. Arrived in Djibouti, we were met by a hotel man who always takes care of our missionaries in Djibouti. After a hasty breakfast, we almost fell into bed and slept for most of the day. We found out that we could get passage on a French boat on Monday morning, and we spent the three days in Djibouti sleeping. The sudden change in altitude made us very sleepy.

The voyage of four days on the Red Sea to Suez was very quiet and restful. The boat was lovely, and there were very few passengers. Contrary to our expectations, we were cold after the second night. The last night on the Red Sea we were not warm enough on deck with all the coats on, which we had with us! And when we got off at Suez at 8:30 in the morning it was cold and windy. A little while after we landed, a Cook's man came up to us with a letter from Miss Jane Smith, telling us that a group was on its way to meet us. How happy we were to see two cars drive up and some of our "own" get out to greet us,—Dr. and Mrs. McLaughlin, Miss Martha Glass, Miss Lois Davidson, and Miss Jane Smith. We had a picnic lunch beside the canal, and drove to Cairo in the afternoon.

It had been nearly four and a half years since I had passed through Egypt on my way to Addis Ababa. It was good to renew old friendships, and to make new friends. I stayed with the "new missionaries," and enjoyed getting to know them. How much more I was able to understand and to take in this time. After being on the mission field myself, I could understand some of the problems, and appreciate the work so much more, and it is a great work. If everyone in our Church at home could see even a small part of it, there

wouldn't be talk of having to cut down here, and close the work there, for lack of funds! If you could see a dear old Egyptian pastor administering the sacrament of communion to his congregation, you couldn't forget such a sight. If you could see fifty-seven dirty youngsters enter the Welfare Center, and emerge a little later with shining faces and clean clothes, you would realize the worthwhileness of that work. And if you heard their mothers reciting Scripture verses, it would give you a thrill. If you could stand on the platform of one of the girls' schools and see the hundreds of bright faces, and hear hundreds of voices raised in praise to our Saviour, you would be moved with tears of joy as I was. And you would see and hear the same thing in any one of the boys' schools, too.

My four weeks in Egypt were very full and happy ones. Part of the time was spent in Cairo, part in Assiut, and a flying trip was made to Luxor. Assiut and Luxor were entirely new to me, as they had not been included in my first trip to Egypt. I recommend Assiut College campus as a beautiful and restful place to spend a vacation. And anyone going to Luxor should plan to spend at least a week there. I had only two days there for sightseeing. I saw much, but it was impossible to take everything in in such a short time. I shall not attempt to describe what I saw there, it takes a readier pen than mine. But it was very worthwhile to visit Karnak and Luxor temples; go down into some of the tombs of the ancient Kings and Queens, and to learn a little bit about their life and religious belief of so many years ago.

Yes, vacation in Egypt is very worthwhile. It will be so much easier to pray for the missionaries and the work there now. For many of the names in the Prayer Cycle have been clothed with people, and many of the places that were just names before bring back happy memories of days spent there, and of experience shared with others. I regret that I did not have time to visit all the stations and get acquainted with all of the missionaries. But I was able to see and do so much more than the first time. And I had my first camel ride, my first donkey ride (we ride horses and mules up here), my first boat ride on the Nile, and my first trip into the desert.

While in Assiut I had the privilege of meeting with the representatives of our Board, Mrs. Randles and Mrs. Boobyer. Since they could not arrange their itinerary to include Addis, the next best thing was to meet with them in Egypt. And when I was in Cairo just before I came back here, I was a guest in the same house with Mrs. White, Editor of *The Womens Missionary Magazine*, and had an opportunity for a nice talk with her.

The time in Egypt went very quickly, and almost before I knew it, it was time to say "good-bye" to the friends there and start on my journey alone back to Addis, for Mrs. Nystrom is remaining in Egypt for a number of months. For health reasons it was better for her to stay there, and she hopes to be coming back here in July. I can't say that I enjoyed my lone voyage, but I could stand anything when it meant coming home. For Addis is home, and you know the old song, "There is no place like home." I could hardly contain myself when I sighted the town of Addis Ababa in the distance among the hills. It was nearly an hour from that time until the train rolled around the curve and into the station. And there was nearly the whole "family" waiting on the platform to meet me. And how we did talk as the car carried us to our compound. How sweet was the welcome from the Ethiopian friends. One of the native nurses said, "I thought you would never come back again." I must confess that I had a little of that feeling as the train pulled out of Addis over

two months ago. But here I am back again, and ready for whatever another year may bring forth. I can understand a little of how it must be to return to the field after furlough. And God grant that we may all be able to go home on furlough sometime and return to the work here. We thank God for the privilege of being here, and covet your prayers for the continuance of our work in Ethiopia.

REPOSE IN EGYPT

By HARRIET SKEMP NYSTROM, M. D., Addis Ababa, Ethiopia

In Merson's picture, one's eyes wander from the questioning face of the Sphinx on the left, past the exhausted, stretched out figure of the sleeping Joseph, to the little donkey on the right, too relaxed, even, to nibble the bunch of grass at his nose. And then one enters into the mystery of the center depth of that picture, the mystery of the sand and of the river and of the star-studded sky. Egypt is like that; life crowded along the banks of the Nile, with the desert walls pressing in, visibly, on either side. It all seems so timeless. Man has come and gone for ages and the Sphinx looks out over the desert to the star-studded sky and, perhaps, that immobile face is asking, "Why?" Merson seems to give the answer in the peculiar yellow light radiating from the face of the Child, held in the loving arms of Mary, who sleeps between the paws of the Sphinx. That Light sets aglow even the cold stone heart of the ageless Sphinx. That Light represents the Light of the World, and, "Who-so-ever believeth on Him shall not perish but have everlasting Life."

Egypt, "gets one."

Miss Faught and I came down to Egypt from Addis Ababa, in February, for a rest. Impressions crowded in upon us. It is difficult to live casually here in Egypt. There are the Pyramids, representing a man's life spent preparing for death and involving the lives of many thousands of poor creatures, slaving to produce the tomb of the Pharaoh. There is the miracle of the Nile River, winding through thousands of miles of desert and not being swallowed up,—

By permission The Perry Pictures Co., Malden, Mass.

Repose in Egypt—

but, bringing all of life, that is known, to the fellahin, struggling with irrigation along its r i c h, crowded banks; where every foot of ground means existence to man. There is the Coptic Christian, with tattooed cross on wrist or even chin, placed there by parents who have faced persecution such as has scarcely been known in any other part of the world, and that, through hundreds of years. And there remains the courage to mark the child with that which still makes of him,—one outside. Such steadfast courage may arise from cold tradition, but it remains amazing.

But Light is known in the darkness and mystery of Egypt. The Christ-child has come. My rest in Egypt has been found in the midst of the family of the American Mission. The thought continually comes to me, Does the United Presbyterian family at home really grasp what the American Mission brought to Egypt? The darkness and mystery are still here, but the warm Light of the Christ-child glows, transforms and brings everlasting Life, throughout this country because of the faithful witness of American Mission missionaries. The responsibility and privilege of evangelizing Egypt, "in this generation," has been placed in the hands, almost exclusively, of the American Mission. And the missionaries, here, have been faithful. How your hearts would be thrilled as mine has been, seeing the splendid self-supporting churches, the well-trained, zealous pastors, the alert, keen teachers, the consecrated, intelligent Bible women and the bright young nurses. The Gospel seed has been sown, nurtured, watered, so painstakingly cared for, and there is precious fruit. But, oh, it is such a little Light, in the midst of so much darkness.

With the thrill and joy has come a great burden to my heart. One can not live in the midst of the Mission, as I have done, without feeling that burden. It is not a situation unique to Egypt, but Egypt is ours and, therefore, her burden and hurt are ours. To discontinue any part of the witness, just now, seems too sad. Surely, that can not be God's perfect will for Egypt. How well we understand the difficult conditions in the homeland. But, God is able and He blesses sacrificial giving and God answers the prayers of those who truly agonize for the work that is, "together with Him."

Very soon, now, I will be returning to Ethiopia with my wee fairy daughter,—returning to her Daddie, and to the work and people I love. Our little church, there in Addis Ababa, is so young, our people so untrained, and the longing of my heart and the longing of each missionary heart privileged to witness in Ethiopia, is, that we may be able to continue there, certainly, until a native ministry, small as it may be, has been, "built-up," discipled in Christ Jesus.

There is deep love in my heart for the kind, inclusiveness of the American Mission family in Egypt, which has so lovingly cared for me and the tiny baby during these months. There is a deep burden in my heart for the problems they face, as they witness to the saving grace and keeping power of the Lord Jesus, in Egypt. Is it not precious that the constraining love of Christ makes it possible for us to pray earnestly for all, "regions beyond?" And, even as I covet your prayers for Ethiopia, my heart cries out, "Do not forget your first burden and privilege in *Egypt*."

The Sudan

MRS. R. F. SHIELDS, Khartum, The Sudan

OUR VACATION

By MRS. PAUL J. SMITH, Nasir, The Sudan

There are several ways of travel by which one can get into and out of Nasir. In the summer months when the Sobat is high, the "Gambeila" boats are on. These are the big river steamers that go up and down the Nile all the year, but come up the Sobat during the summer months only. In the dry season trucks operated by Arab merchants run back and forth between here and Malakal. But by the last of November the big Gambeila boats are not running and the truck road is not yet open. For in places this road is flooded in the rainy season and does not get dry until about the first of the year.

However, there are the province steamers. These are small, having one, two or some of them, even three cabins. They are for the use of the province officials and ordinarily can run on the Sobat till about the first of February. And just at the time when we wanted to take our vacation one of these province steamers—in fact the very nicest one of them—was here and our District Commissioner permitted us to travel to Malakal on it. This particular boat can do the trip in thirty hours but we were actually on it forty-eight hours, as it had wood to load, dura to unload, etc., here and there. We had, of course, to take our own pans, dishes, food and bedding but the boat is nicely equipped with tables, chairs, beds, cupboards and stove, so we had two very pleasant days.

Our boat stopped at Doleib Hill and we visited with our friends there for about an hour, then went on into Malakal in order to catch the post-boat for Khartum which would be leaving there early in the morning.

We spent the night in Malakal at what is known as the "Airmen's Rest," a great stone house built up on pillars, one of those "experimental" houses often found in the tropics. I suppose the idea was to keep the white ants out. It derives its name from the fact that it is mostly patronized by airmen of the Royal Air Force. However I am told that a very nice Rest House has just been completed out at the new Royal Air Force landing field. I believe that Imperial Airways also uses the new house as a lunch room for its passengers.

The post-boat came in during the night, so we went aboard early in the morning. These boats are very nice indeed, and we shared all the comforts and the good things provided for the tourists and other passengers, although we as missionaries, traveled at a much cheaper rate than did they. We sat at a table with an Englishman and his wife, farmers of Northern Rhodesia. He, as an ex-soldier of the World War had been given a large farm there—or else had purchased it for very little. At any rate he had spent a good many hundred pounds in developing it and now would like to sell it. He and his wife were very interesting and, I judged from their conversation, the sort of settlers who treat the natives right.

The African Secretary for the Church Missionary Society, and his wife were also fellow passengers. They were making an official visit to the various stations in East Africa, Sudan and Egypt. Bishop Bullen was accompanying them to Khartum. Bishop Bullen, assistant to Bishop Gwynn, has been stationed in the Southern Sudan for several years. Just twelve days later as he was returning to the South in a Royal Air Force plane, something happened, the plane fell and burned, and both he and the pilot lost their lives.

Another passenger was a school teacher from New York City. She

had traveled up from Cape Town and was very much interested in the education of girls in Africa. She had visited a number of mission schools on her journey.

The last day of the trip proved to be the most interesting one. Sometime during the night we anchored, as we were nearing the dam, and boats may go through its locks only during daylight. Daybreak found us not only anchored but stuck. The wind had blown us over into shallow water. The sailors worked for three hours at least before they got us loose. The passengers were much interested in watching all the various devices used to get us off the sand. We were all a bit anxious for we were six or seven hours (counting the time it would take us to get through the dam) from the Omdurman bridge which crosses the White Nile at its junction with the Blue. And that bridge opens at three o'clock in the afternoon. If we did not get there by that time we couldn't get through till next morning. But all ended well, for we finally got loose, went through the dam and through the bridge and arrived at Khartum. Here we were met by a group of friends, some of whom we had not seen for several years. So, for us, the close of this interesting day was the best part of it.

We were guests of Dr. and Mrs. Shields during our stay in Khartum and did indeed have a delightful month of fellowship with them in their home and with the other missionaries.

It was a great treat to hear the December Missionary Broadcast, or anyway to hear some of it. Atmospheric conditions were bad during the first part, but toward the last it came in clearly.

We had the privilege of meeting and talking with Mr. Cox as he dined one evening with Dr. and Mrs. Shields. Mr. Cox is the new Director of Education for Sudan and is a most interesting person. He knows a lot about the "inside workings" of missions and their relationship to educational work and their contributions to it. One judged that he would be a most sympathetic and helpful director.

The Christmas time was especially enjoyed with its mysteries, the lovely home decorations, the reading of the Christmas story and the singing of the Christmas hymns in the home and in the various meetings. And of course, the Christmas dinner and the afternoon and evening "get together" of the whole circle made the day a completely happy one. An interesting feature of the day was the hearing of King George's broadcast.

We enjoyed meeting old friends and making new ones. We liked visiting the shops. It was great fun to attend a "movie" and to ride in a car. The weather during our stay was delightful.

Early in January we started on our return trip. We left most of our baggage (supplies for the next few months packed in native baskets) for Dr. Shields to put on the boat when it left the next week. Then we went by train up along the Blue Nile to Wad Medani to visit with Miss McIntyre. Here we met the new Egyptian pastor and his young bride and also a number of old friends whom we knew years ago in Khartum when we lived there. And here we heard the January Broadcast perfectly. What an experience, to sit in Africa and hear people in Pittsburgh speaking to one!

One night, after a happy ten days in Wad Medani, we boarded the train upon which Mrs. Randles, Mrs. Boobyer and Mrs. White were traveling from Khartum to Kosti. The railroad follows the Blue Nile up to Sennar, then crosses the strip of land between the Blue and the White Nile over to Kosti. Here we took the boat which had come from Khartum up the White Nile, and proceeded south, the three ladies and ourselves, for it was our great privilege to travel with

them on to Nasir. They had come to see "our country," the South Sudan, and it was most thrilling to point out various things and places of interest along the river.

Late in the afternoon of the fourth day we arrived in Malakal. Rev. Reed met us here and took us out to Dolieb Hill where we had a delightful evening of fellowship with the Reeds and Miss Grove. Early the next morning we started out in two trucks for Nasir. The road was now open, but O how rough! Sometime in the afternoon a spring of the old truck broke and we all had to ride in the newer one, some of us sitting on the baggage in the back. As I said, the road was *rough!* About five o'clock that evening we arrived at the little village of Toorbaar where Mr. Adair met us with the launch to save us that last "rougher" fourteen miles. So a few hours later we arrived at Nasir, all of us very tired. But we were very, very glad indeed to get home again and very especially glad to have brought with us our three interesting and interested guests.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

EACH ONE TEACH ONE

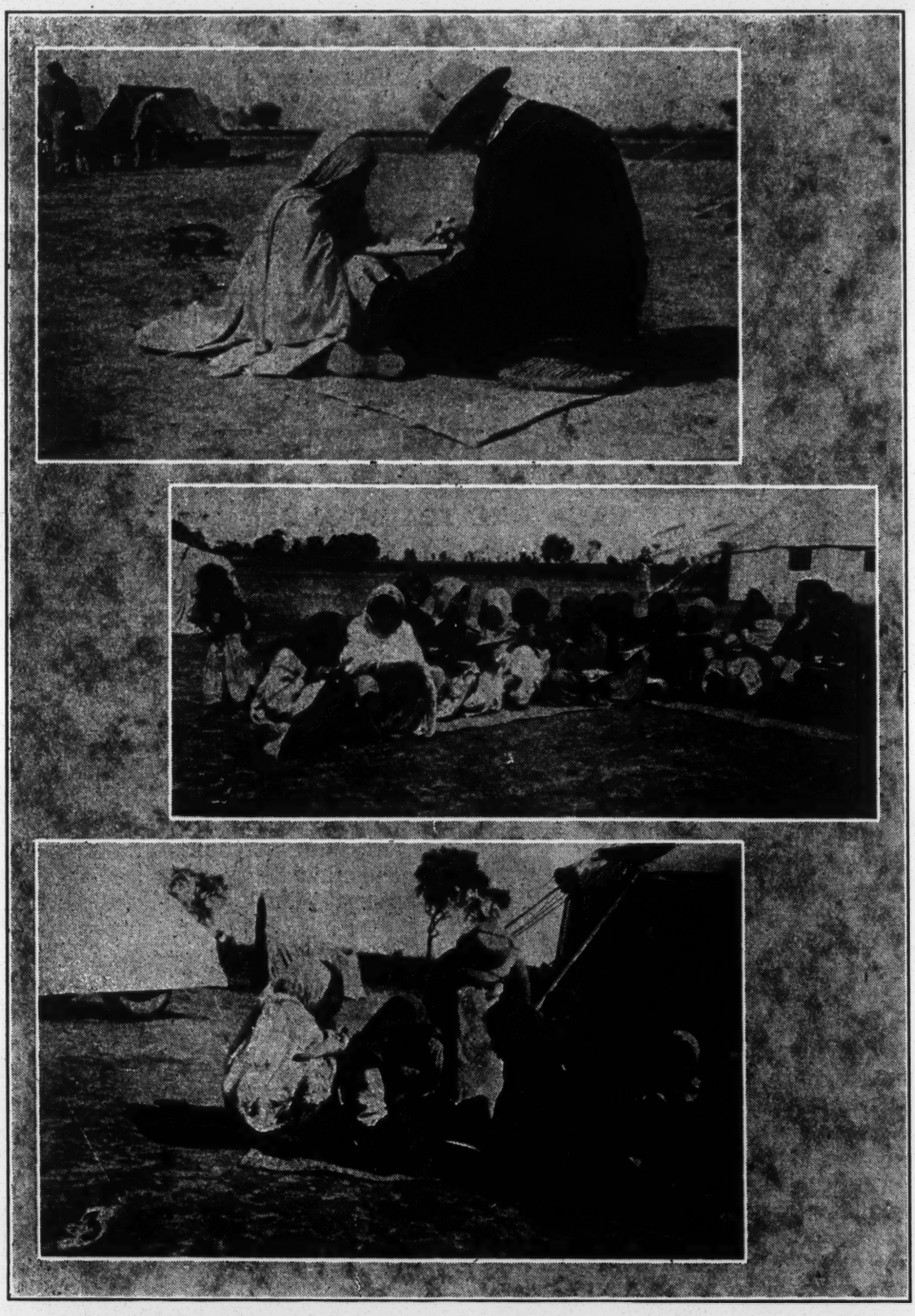
One of the new projects in old India is the Literacy Campaign. The missions of all India have taken as a goal "Every Christian a Reader by 1941." The government is lending aid to this campaign and various organizations and societies are joining.

Miss Lois Boyd was released from other duties in order to give her whole time to training teachers and leaders throughout our mission. The following reports give evidence of the deep interest and also of the cheering progress being made in the first year as adults are having a new world opened up to them through "The Key of Knowledge." Editor.

TRAINING TEACHERS

It is encouraging to hear reports of continued and increasing interest in adult literacy. I have just had the pleasure of attending three summer schools for pastors and teachers, one in Pasrur, one in Ajnala and one in Gurdaspur. The men in Ajnala bought all the *Ilm di Kunji* (Key of Knowledge—the first primer used in teaching adults to read), *Tin Kahanian* and gospels of Mark I had with me. From Gurdaspur I went to Pathankot and had four days in the school teaching the method to girls and teachers. They were very keen and enthusiastic. I wished that they could have had a little more practice in actual teaching but I feel sure that some of them will do very well. Next week I expect to do the same kind of work in Sangla G. B. S. Then from May 30th to June 6th we hope to have a summer school for the girls who started to learn to read in Lyallpur District. There will be a program of reading, Bible, health lessons, and sewing. Following that there will be a similar school for the girls of Sialkot District. Then a week in Sargodha at their June Jalsa and in the Boarding school, a week at Pasrur G. B. S., a week at Hajipur

The Bible woman uses a black-board, as she does her bit in the Campaign for Literacy.



No. 1—Frances Brown follows the slogan "Each One Teach One." No. 2—Some of the eager readers of the "Key of Knowledge" in Lyalljur District. Two were young married women, the others are girls in their teens. No. 3—Learners help each other as they wait for their individual turn with the teacher.

G. B. S. and a week at the C. T. I. July 10-17th. We should be able to enlist about 400 volunteer teachers for work this summer. District Missionaries can do a great deal by encouraging pastors to make use of these young people when they are home for vacation. Padri Grey, in whose congregation 85 people are learning to read, says that the inspiration for the effort came from his son and daughter who had been in school at the C. T. I. and Pasrur.

Let "Banish illiteracy" be our motto, and much can be accomplished.

Lois Boyd.

The teachers in the Girls' School have opened a class for women just at the close of school. About fifty are attending. *Ilm di Kunji* is the text book. I think I have never seen a more interesting or happier looking group.

The eight-day school for the village girls and women learning to read will open soon. Miss Boyd will be with us. We hope that those who got such a good start in February will make rapid progress. Several others plan to attend also.

Katherine Beattie.

ONE OF THE VANGUARD

A dozen miles from here on a small canal is a small hamlet, much too tiny to be called a village, since the one big courtyard houses only two families. One family is Christian—and they are among the finest village Christians I have ever known. The father, Khair Din, is an elder. His wife, Rami, made a deep impression on me the first time I ever visited their home. There is a married son, and two daughters, Fazl Bibi and Martha.

"I want to learn to read. Why didn't you send me to school?" was the one plaint of 18-year-old Fazl Bibi's life.

Came the day in early February when we camped a few miles from their village and began a month's literacy campaign in three villages. At the Sabbath service Elder Khair Din said to me, "Miss Sahiba, why can't my Fazl Bibi learn to read too? She could bring her own bedding and food and live here in one of your tents and learn to read." And so it was arranged.

Fazl Bibi progressed slowly but surely through this story-primer of the rajah who preferred alms-giving to affairs of state. It was nearly finished at the end of camp. We brought her to the compound for a few weeks more. Before I took her home the middle of April, she had read "The Sower" and "The Prodigal Son" (new booklets based on the parables), and had finished Mark, John and I John, as well as part of the Psalter.

We are now at the end of the first week of June, and at the end of our first summer school for village girls. Fazl Bibi was among those present. One morning she led the morning prayers, announcing a Psalm to sing, reviewing the previous lesson, and *reading* the new lesson in the course to them. Her purpose now is to read the whole New Testament through before the first anniversary of her first reading lesson. Her progress has been a real joy—but her spiritual understanding and growth has been an even greater cause for rejoicing.

Fazl Bibi is only one of the vanguard. There can be thousands like her if the slogan of the campaign is carried out, "Each one teach one."

Frances E. Brown.

PROGRESS IN A NEIGHBORING MISSION

Just a year ago, in March 1937, a small committee undertook the enormous task of initiating an adult literacy campaign in this province, just as other committees did in other provinces throughout India.

Beginnings are always slow. Much spade work had to be done, and is still going on. But already the pioneers of the work are seeing the

first fruits. Here is a cross section:

"In a short time several will be really reading, and the thing is growing. Saw the old grandfather, his son and grandson who are all reading the primer. Dozens in those villages are at it. One woman is already reading the gospel and is now teaching the gospel to three others with the supervision of the missionary twice weekly to avoid mistakes."

"We are planning to stay here a month with the view of getting some adults through the primer. There is a very eager group of young girls."

Concerning five servants in a women's college, "In every case we have one student and one pupil and they meet daily for twenty to thirty minutes . . . interest, encouragement rapid progress."

"He found he could read the newspaper 'Jiwan' without help though he had barely finished the primer."

"Five young men are reading with the village pastor. They come to him whenever they can find leisure, and so strong is the spirit of competition that each tries to get in a secret lesson now and then to outstrip his mates, though when the teacher is away, each is quite ready to help his competitors. One very wrathfully accused another of studying on Sunday which was not fair to the others who believed in Sabbath observance!"

"There was no one to teach *Ilm di Kunji* to the women of this village, but the women knew as much as the men. How? By simply looking over the men's shoulders as they read aloud."

Ruth Ure,
Jullundur City.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

ANNUAL SABBATH SCHOOL RALLY

By MRS. NEAL McCLANAHAN

Would that my pen could transport you to Assiut, Egypt, without crossing the threshold of your dwelling, and give you a close up of eighteen hundred Christian students who met last week in our annual Sunday School Rally.

What makes us still have these large gatherings? They are such a lot of trouble to folks who need to be relieved of extra duties. After committee meetings where all groups are represented, there are days and days of practice in the different schools for their particular performance on the program, and the day of the Rally is always a wearing process for the leaders. But when the last student is safely home we invariably give a sigh of relief and say "Well, it was worth it all."

With all sectarian differences forgotten, we sang together "Christ shall have dominion Over land and sea." Such singing, such praying, such unity of spirit and purpose cannot help but be turned to good account. Any experience of life that helps us to think better of one another, that creates harmony and friendliness, surely has its value. This was not a Coptic gathering, nor a Protestant one, but a fellowship of Christians.

In point of numbers, the Christian community of Egypt seems like a speck lost in the immensity of Mohammedanism, but on this day we took fresh courage, when Mr. Annett, the speaker for our Rally, reminded us that we are a part of the thirty-six million Sunday School boys and girls of the world. It was encouraging to know that Assiut alone supplies 4,720 of that number, and we saw again in these thousands of young boys and girls a glimpse of "the King in His beauty." Think of what these lives, if fine enough, can mean to Egypt. Oliver Wendell Holmes said, "It is

(Continued on page 44)

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

ARE WE ON THE UPWARD WAVE?

"Christianity, in the nineteen hundred years of its history has spread by a series of 'waves,'" said Kenneth Latourette, Professor of Missions and Oriental History at Yale Divinity School, in a recent lecture.

In tracing the sweep of the Christian movement, he said, each "high point" had been followed by a recession, but that, thus far, each of the high points has been higher than the preceding and the recession after that high wave has not been so low as the one before." The nineteenth century is the high water mark of Christianity. . . . It reached its highest point in the hundred years between 1815 and 1914 from the point of view of geographical extent, new movements, new influence of Christ on the lives of men, and greatest internal vitality."

After the recession in missionary activity through which we hope we have passed, it is cheering to see some evidence of change. Several of the larger denominations are sending out fine groups of new missionaries to their various fields.

Not for many years has our own church sent out a group comparable to the one going this year. Three men, a minister, a physician and a teacher with their wives and six young women going out this fall is one sign at least that we are on the "upward wave." See page 28-29

IS MISSIONARY INTEREST INCREASING?

Are Christians as much interested in missions today as they were some years ago? is a question frequently asked. It is safe to say that while many are not that in ever communion there are those who are as deeply interested as they ever were—perhaps more so and they are doing as much as they ever did to support the work. Missions has always been the burden of the minority in the church.

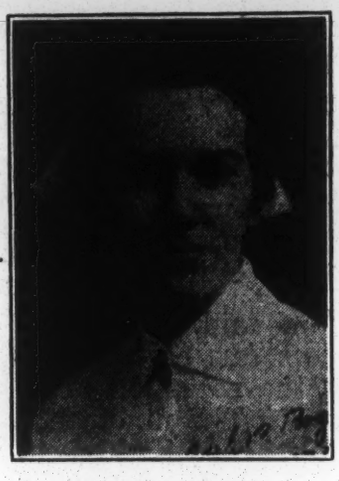
The WGMS. Convention held recently at New Wilmington, Pa., certainly gave evidence of deep interest. The church was filled at every session of the convention and at night there was standing room only.

It means something that one hundred Life Members attended wholly at their own expense, and that many others came as delegates to fill out the quota of their presbyterials but at their own expense.

This manifestation of interest is not peculiar to our own denomination. It has been the Editor's privilege in recent months to attend two large women's conventions, the Triennial Convention of the Reformed-Evangelical Church and the Northwest Branch of the Women's Foreign Missionary Society of the Methodist Episcopal Church. In both cases very large churches were crowded to capacity. In one case I was told that there were so many delegates and visitors from out of the city that few of the local people could gain admittance.

The reports of the largely attended summer conferences where young people come together for a week to study missions, the Bible and the church give hope that the rising generation will get a vision of duty and will realize that the "mission of the church is missions."

OUR NEW MISSION



Adah P. Boggs
India

Ellen Pauline Smith
The Sudan

Rev. Wilbur C[illegible] M

Frank Thompson, M.D., and Mrs. Thompson
Egypt

Evelyn McKelvey
India

V

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I E S . . . *(See Foreign Missions Department, Page 49)*

Mrs. Christie

Miss Martha Roy
Egypt

Laura MacLachlan
India

Mr. and Mrs. J. W. Wilson McCutchan and
Marjorie Ann
Egypt

Alice G. Hill
India

"Come!"

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race;

Gift
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"Go!"
nderful

Culnan.

"I HAVE YOU IN MY HEART"

"I have you in my heart," wrote Paul to the Philippian Church. Always as he fared forth to regions beyond, as he tarried here and there to instruct his converts, as he sat in a dismal prison cell he was thinking of the church . . . "I have you in my heart."

May these young people beginning a new form of service in distant lands say, as they bid farewell to those who support them "I have you in my heart." And may the representatives of the church, whose substitutes they are, respond, "We have you in our hearts."

MADAME CHIANG KAI-SHEK

There is no woman in the world today who needs our sympathy and prayers more than Madame Chiang Kai-Shek, the wife of the Generalissimo of China.

Amid all the turmoil of war she maintains her deep interest in all Christian work. She gives highest praise to the missionaries who have given such self-sacrificing help in these distressing times.

A few years ago an anti-Christian wave swept over China and a law was passed forbidding missionaries to make Bible study compulsory in their schools. Some of the missionaries appealed to Madame Kai-Shek to use her influence to have the law changed.

There was great rejoicing when, a few weeks ago, at the monthly prayer meeting of the British and American missionaries in Hankow, she told them that the government had removed the restrictions on Bible teaching in Christian schools.

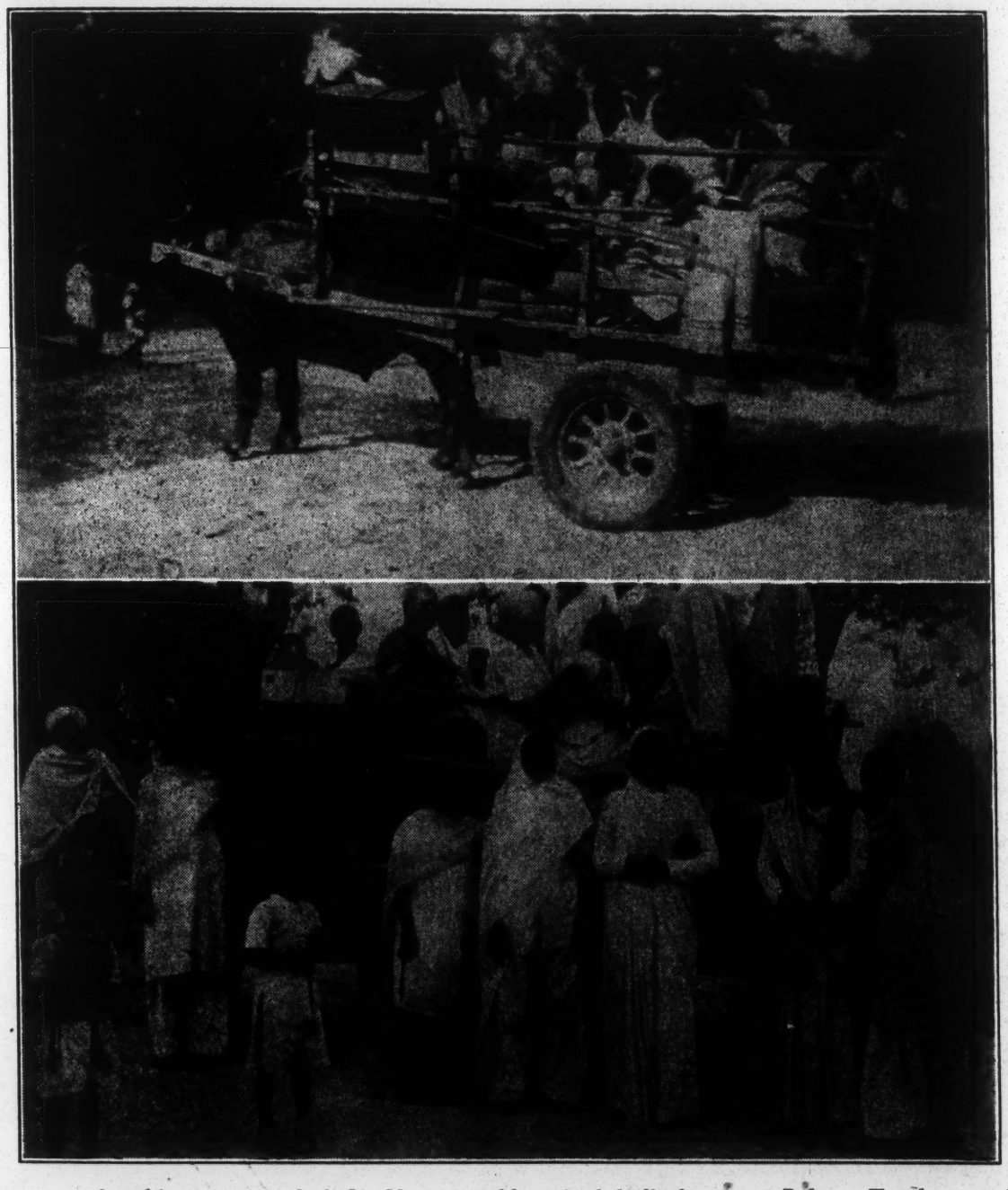
Madame Chiang Kai-Shek said in part as she talked to these missionary friends:

"My sister, Mrs. Kung and I agreed that not only should this law be amended, but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means, and also what other religions mean. There should be study of comparative religions in our schools. We can let Christianity stand on its own feet. We feel that Christianity has something to offer which no other religion has. Let it speak for itself.

"I am very glad to tell you that those who criticized you and criticized Christianity in years past are the ones who are—what shall I say? —vociferous?—articulate now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it. When the missionaries wrote to me, I said 'God works in mysterious and inscrutable ways, and let us pray that God's will may be made known to the Government and that action may be taken in God's good time.'

"It gives me great pleasure to tell you that because our people and the Government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true, practical Christianity means in its widest sense."

Spice from The Orient



Anything new in India? Yes—a rubber-tired bullock cart. Below: Teachers and friends of Sangla Hill School, going to the Jubilee Celebration in the famous bullock cart.

Thank Offering Department

Edited by MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

PRAISE AND THANKSGIVING

"There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light.

"There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When human loves decay.

"But there's a power which man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

"That power is prayer which soars on high
Through Jesus to the throne;
And moves the hand which moves the world
To bring salvation down!"

THANK OFFERINGS

We find the Divine warrant for thank offerings in God's Word; they were among the recognized and accepted tributes of His people in worship. But unlike the other sacrifices which were instituted as obligatory in the Mosaic dispensation, thank offerings were entirely spontaneous and voluntary. The very name implies complete freedom, and shows that this sacrifice was regarded not a duty, but a privilege. "When ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will."

It is an interesting and quickening study to trace the recorded instances of these offerings of God's chosen people, in connection with the occasion that called them forth; as, for example, when Moses was called up into the mountain to receive the covenant, and afterwards gave it to the people, they in turn answered with one voice, "All the words which the Lord hath said we will do." Again, at the solemn reading of the law of Joshua. Again at the bringing of the sacred ark to Mount Zion by David. And at the great passover of Hezekiah, and so on. We find also, thank offerings offered at a period of great national calamity and sorrow, as the great battle of Gibeah, when eighteen thousand Israelites were slain; and the three days' pestilence, when seventy thousand died.

No doubt many a true and pathetic story could have been told of individuals, also, who, on account of peculiar benefits or personal bereavement, were moved to add to their required offerings to God something which should express the overflow of their love and submission to Him, under the shadow of

whose wings they "will rejoice." From the many allusions to this class of gifts we know their number was not small. Nor was God silent concerning them, for He gave assurance that they came up before Him "an odor of sweet smell," and that with such sacrifices He was well pleased.

The very idea of thank offerings is synonymous with that of pleasing God. Some things He requires of us, as faith, and obedience; but the higher exercise of pleasing Him is left for us to do, if we will, and in such channels as we may choose. God bestowed a miraculous reward upon Enoch. We read, "By faith Enoch was translated, that he should not see death." A wonderful boon! And the reason given is, "for before his translation he had this testimony that he pleased God." This shows God's estimate of the voluntary act of pleasing Him.

A most touching and beautiful record in the New Testament is that of the woman who broke the alabaster box of precious ointment upon the feet of her Lord. There was no law demanding such a costly sacrifice; it was the silent, but significant, utterance of an exuberant heart trying to put her gratitude, which was above the power of words, into a living act. In this case too, the Divine benediction followed the sacrifice.

What a sweet privilege is ours, who live in this age of gospel light and enlargement, to imitate God's ancient people in this matter of thank offerings. When rightly observed it not only honors God and blesses men, but it actually comes to be a self-gratification, God filling the soul with joy at every such act of grateful, loving remembrance of Him. Unlike the body, which grows upon what it receives and appropriates, the soul is broadened and enriched by what it gives.

It is good for us as individuals to recognize special providences in our lives, whether joyous or grievous, and make them the occasions for thank offerings. Has some long-delayed answer to prayer come? Make an offering to Him who has been gracious to you. Has some good fortune befallen you, which turns your night into day, and brings you relief from anxiety and fear? Make an offering to Him who holds all your personal interests dear, and who has given you "the garment of praise for the spirit of heaviness." Has the heavenly Shepherd drawn near and claimed one of your precious lambs? Offer to Him a tribute of thanksgiving that it is safely folded. Or have the gates of the "City" opened to receive the beloved companion of your years? Make a substantial offering to Him who said, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Some of God's bereaved children who walk in loneliness because of dear ones gone, find their supremest delight, year after year, in making the recurring anniversaries of their home-going, a kind of sacrament, by a thank offering to the infinite Father who holds in His safe keeping their best heart treasures. This is one of God's ways of comforting His people, and proving the promise true: "Ye shall have a song, as when a holy solemnity is kept; as when one goeth into the mountain of the Lord."

In nothing, perhaps, do we attain so nearly in the true spirit and life of Christ our Lord as in the extra sacrifice we make for His sake in behalf of Christian missions. We read of Him that He was "full of grace and truth." Our thank offerings correspond in kind, though infinitely below in measure, to the overflowing of grace with which He continually blesses us and transforms us into His own likeness, and makes us "meet to be partakers of the inheritance of the saints in light," the "grace that, though he was rich, yet for your sakes He be-

came poor, that ye through His poverty might be rich."

What would be the result to the Lord's treasury if all of His children were awake to their privilege in this grace of thank offerings!

Mrs. C. L. Goodell,
Life and Light for Women.

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$25.00 Each

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11. Mrs. W. E. Paul.....LeClaire, Iowa
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12. Ruth Dinsmore....Mt. Pleasant, Pa.
By her mother

13. Mrs W. R. Thompson.....
.....New Wilmington, Pa.
By a friend

14. Mrs. R. R. Braham.....
.....New Wilmington, Pa.
By R. R. Braham

15. Mrs. Neil Ferguson.....
.....New Concord, Ohio
By Fair Haven, Ohio, W.M.S.

16. Mrs. Katherine McClure.....
.....Pittsburgh, Pa.
By W.M.S. of the 7th Church, North Side

THE LIST OF SUPPLIES FOR THE NEW YEAR

The new List of Supplies is just off the press and has been mailed to each Thank Offering Secretary through the president of the society. It is impossible to mail these direct, as we have only access, through the Statistical Report, to the name and address of the president of each society.

We trust these will be placed in the hands of the Thank Offering Seccretary of the society at once, and that all the supplies needed for the program for each monthly meeting, as well as for the ingathering, will be ordered soon. These are prepared for the use of all societies, and we trust that each will avail itself of them.

SENIOR HELPS

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Loving's Offering	Mrs. W. T. Anderson
The Riches of Liberality	Rena L. Hogg
Mrs. Stanton's Thank Offering	(Selected)
History of the Thank Offering	Mrs. O. H. Milligan

Why Barketi Was Thankful.....Miss Emma Dean Anderson
Thank Offering in India.....Martha Payne Alter
The Thank Offering—What It Is—What It Does.....Mrs. O. H. Milligan
Why I Give a Thank Offering.....Mrs. John P. White
The Christian's Song of Thanksgiving.....Mrs. Mary Clokey Porter
How Can We Increase Our Thank Offering.....Mrs. Walter M. Hopping
Seven Reasons Why Young Women Should Give Thank Offerings.Mrs. W. R. McMunn
The Thankful Heart.....Mrs. John W. Bickett
Gifts to Christ.....(Selected)
Giving and Living—Poem (New).....(Selected)
We Give Thanks—Poem.....Clara A. Speer
Where Do You Live—Poem.....Josephine Pollard
My Mite Box.....(Selected)
Thank Offerings (New).....Mrs. C. L. Goodell
A Place for Small Gifts.....Mrs. Mary Clokey Porter
Life Membership Fund.....Mrs. J. B. Hill
Life Directorships.....Mrs. H. C. Campbell
What is a Thank Offering?.....Miss Ida B. Little
Christians' Opportunity (New).....(Selected)
Come Near and Brink Thank Offerings.....(Selected)
Thank Offering Questions for Monthly Program (10 in set)..Mrs. Arthur A. Charles
Our Gifts-Book Mark.....Mrs. O. H. Milligan
Gratitude.....Mrs. O. H. Milligan
Prayer Our Best Preparation.....Mrs. O. H. Milligan
A Service of Thanksgiving and Praise.....Mrs. O. H. Milligan
Questions and Answers for Secretaries.....Mrs. O. H. Milligan
For Roll Call—Gleanings on Giving
Thankoffering Service Invitation
Thankoffering Poster
Duties of a Thank Offering Secretary
Envelopes—Senior, Young Women's and Junior
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Egyptian Junior's Thank Offering Service
The Junior Thank Offering—Why?
The Story the Mite-Box Told
The Doing-Without Box
How God wants to Be Thanked
The Missionary Potato
Maggie's Gift
Boy's Thank Offering
Children, Give for Jesus—Poem

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Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
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YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Coie, Khartum North, The Sudan.

NEW LIFE

New societies are being registered from time to time. The first to be recorded for the 1939 report was Military Avenue in Detroit. Two more have been added to the list:—

Butler Presbyterial introduces Slippery Rock, Sara A. Moore Young Women's Society, Miss Rheba Jean Rodgers, president.

Delaware Presbyterial, Walton church, presents a teen-age circle, The Whitcomb Circle. Fourteen girls form the group. The president is Miss Margaret Birrghut.

Will you, a congregation with bright young girls but no organization to cultivate their possibilities of interest and service in the great cause of missions, not *consider* and then *act* for the best development of these girls?

It will take time and effort do you say? Yes, but to what purpose have we received the Good News? Surely any congregation that neglects its young people may not hope to escape severe judgment. The *door of life* for young people is *open! Who* and *what* shall enter in?

THIRTY-FIFTH ANNIVERSARY DINNER

A very delightful hour was spent at the "Hillside," New Wilmington, on Monday evening, June 20, at six o'clock. The occasion was the 35th anniversary dinner of the Young Women's Department.

The dining room is supposed to seat one hundred and twenty-five. However, at least ten more were crowded in and a goodly number failed to be accommodated, not having registered within the specified time. It was a disappointment, not only to those who could not be admitted but to their more fortunate friends. We want every one to be happy and no one disappointed.

The tables were very attractive with bowls of golden flowers. Because the evening session was scheduled to open at 7:30, everything had to move swiftly. While the first course was being served, a large birthday cake with its thirty-five candles was paraded about the dining room so that all could see it in its beauty. The candles were extinguished, one cut made and the cake disappeared only to appear again, this time in enough pieces to give a taste to each of the guests. It should be said that the "happy birthday" song was not lacking!

Mrs. Ruth Lobaugh Walker, for eight years a Young Women's Special representative, said grace. Because of the very limited time, the program of brief talks encroached on the dinner hour. We were hon-

ored to have as a guest the president of the convention, Mrs. W. R. Irvine, who gave greetings, toasting the honor guest, "the Y. W. Department." Mrs. O. H. Milligan, First Vice President of the Board of Directors, spoke for the Board in the interests of our girls. Mrs. W. D. Mercer, First Vice President of the convention, came with thoughts concerning our young women of the west and Miss Lillian Robertson, Convention Secretary, spoke for the girls in the east. Three of the guests had but recently returned from a tour of several months in our foreign mission fields, Mrs. Harriet S. Boobyer, Mrs. A. J. Randles and Mrs. J. P. White, who spoke regarding the girls in India, the Sudan and Egypt respectively. All the messages were inspiring and gave a varied vision of the girls of the world, their need, their opportunity, their responsibility.

We trust that this little get-together dinner is a bright spot in the memory of those who were privileged to attend. Being a birthday party, it was not feasible to become a discussion group and deal with problems or methods. Besides, the time alloted for the affair would permit of nothing but brief comment. When ever specials are run in, every effort is made to interfere in no way with the regular sessions of the convention. We mention this since it was obvious that there was a real desire on the part of some at least to have time for questions and discussion.

Fifteen years hence the Department will be eligible for a golden anniversary. Great things should be accomplished before this event.

RALLIES AND CONFERENCES

Away out west near the Rockies, during the spring meeting of the presbyterial, Colorado Young Women had the privilege of a conference. Thirty-five attended. Various delegates reported on the strong or weak points of their respective societies, which served as a check or as a stimulus on future work.

The Young Women's secretary, Mrs. Frank Irvine, had prepared a list of elemental questions already typed and mimeographed to circulate among the participants. She was ready to answer any of these questions if none of the young women could do so. Thinking that this list might encourage such a procedure in some other presbyterial, the questions with a little change in some places are here appended:—

1. How many presbyterials are there in our church in America?
2. How many in Egypt, India and the Sudan?
3. What are the Seven Departments of the Women's General Missionary Society?
4. What is the fund, Isaiah 41:6?
5. What is its purpose?
6. When was the first Y. W. society (so far as known) organized?
7. When did the Young Women's Department come into being?
8. Who is the present General Young Women's Secretary?
9. How many Young Women's societies in America now?
10. How many members in these societies?
11. What three aims are set forth at head of Y. W. Department in the Magazine?
12. When was the Young Women's Special plan authorized?
13. What are the present objects of the Special Fund?
14. What salaries are included in Y. W. Special?
15. Who started the Girls' Boarding School at Pasrur, India?
16. When was this school started.
17. How many pupils are there enrolled now?
18. What are the total askings for the Young Women's Special Fund?
19. How much asked for its sup-

port from those 20 years old and over? Under 20?

20. How much have societies contributed to Y. W. Special since the plan went into effect?

21. Is the Thank Offering included in what is known as *regular* gifts (the 7 *depts.* and assessments)?

22. How much has the Y. W. Thank Offering amounted to since first reported separate from the senior offering (1908)?

23. How much was the grand total of Y. W. contributions in thirty-five years?

24. How many congregations in ( ) Presbytery?

25. How many of these congregations have Girls' Circles or Young Women's Societies or both?

A LITTLE GLIMPSE OF EGYPT

Last spring, some time after the material for the Young Women's Department number had gone to press, a picture of the Young Women's Society, Luxor, Egypt, came from Miss Esther Wilson, missionionary,—this at the suggestion of Mrs. J. P. White, then a visitor in Luxor. It was hoped that the picture might arrive in time for a place in the special number. Since it was too late, we are happy to present it to you now. We are sure that our American girls will be delighted to look into the faces of these fine, purposeful girls of Egypt who are engaged in the same type of Christian work.

Miss Wilson said, "Not all the girls of the society were in the picture since they were late in coming, and we could not wait because of the light. The occasion of the picture was the leaving for Cairo of Ellen Yusif to be married. She is the tall girl third from the right in the front row, a graduate of our school and one of the original members of the society.

"A young Austrian photographer took the picture. It was not *suitable* for the girls to *smile* before a

The Young Women's Society of the Evangelical Church Luxor, Egypt. Esther W. Wilson, Advisor. Left to right—front row: Annetta Shabata, Sec'y; Blanche Samaweel, Pres.; Ellen Yusif, Honor Guest; Fulla Butras, V. Pres.; Roma Bishara. Second row: Samea, Tafeda, Bahga, Iffa Yuman, Bible Teacher; E. Wilson, Aneesa Yakoob, ex-Bible Teacher; Bahea Bahea Bishara and sister.

man, so that is the reason that so many look solemn! Also, it would not do for the bride-to-be to look happy at all!—She was a great help in the society and we shall miss her much."

Meet the members of the Young Women's Society of the Evangelical Church, Luxor, Egypt. Left to right, front row:—Annetta Shabata, *Treasurer;* Irnesta Shabata, *Secretary;* Blanche Samaweel, *President;* Ellen Yusif, *honor guest;* Fulla Butras, *Vice-President;* Roma Bistrara. Back row:—Samea, Fafeda, Bahga, Iffa Yunan, *Bible Teacher;* Miss Esther Wilson, *Missionary* and *Adviser;* Aneesa Yakoob, *ex-Bible Teacher;* Bahea Bichara and sister.

ANOTHER GATHERING

"Out where the West begins," if that is Kansas, brings another story for our readers. Mrs. John W. Meloy, Wichita, Kansas, once Y. W. Secretary of Indiana Presbyterial, now of Arkansas Valley, tells of the recent rally of the Young Women's societies and some of the differences she observes, the main one being the great distances to be traversed. It is a "different proposition to hold a presbyterial or a rally in some parts of the country and church," the east and the west thereby compared. The secretary had to drive almost one hundred miles to attend the meeting of her presbyterial. It stands to reason that much distance was covered by some who attended the rally in June. Seventy-five were there, eighteen of whom were sponsors, another eighteen for the most part of high school age, but not yet in a missionary society.

The program was diversified, including a talk on the history of art and a showing of some prints, sacred and otherwise. "The Christian Home" was another topic; also, some thoughts on "How we judge others and others judge us." A school teacher presented this topic. The question raised was, How do children interpret the home and home-training? How do others interpret us? was suggested. We all know how easy it is to misinterpret another's word or act. Let us add that it is well to be charitable in our thought of others. The Bible injunction is specific, "Judge not, that ye be not judged." But this injunction does not mean that we shall not endeavor to know others and how to get on with others. It seems that young women might profit from such a discussion under trained supervision.

An open forum with discussion of society problems was profitable. The visitors carried their sandwiches. The hostess church provided salads and desserts. Before the company broke up, tea was served. Fellowship was furthered at noon by permitting not more than two from a society to sit together.

THIS, THAT AND THE OTHER

Not long since the Isabelle Gordon Circle of Torrington, Wyoming, announced its new organization. Already it has sent in its first year book,—white typed in blue. On the officer-committee page, it throws in a little information to certain committees. The Work Committee is "to plan for and have charge of sending boxes to mission stations;" the Social Committee "to have charge of all social meetings;" the Visiting Committee "to look after interests of sick members;" the Membership Committee is "to bring in new members, visit those who are absent, introduce new members and visitors." This should make every committee aware of its duties and willing to perform them. Sometimes societies appoint committees and fail to make clear what is expected of them. The constitution with its by-laws is not always placed in every hand.

This is a teen-age society yet the girls are being introduced to every part of the work of the WGMS.

Nothing like laying a good foundation for the years to come. The Teen-Age Standard is printed in the back of the year book,—not so easy to lose!

The WMS of the Ben Avon church has prepared a very compact year folder, only four pages, yet ample to hold all programs, names of officers and committees.

Each month offers a worthwhile study program. A sealed program promises an attractive surprise and a luncheon, preceding one of the programs, an appeal to the inner man.

The First Pittsburgh, N. S. Mary C. Porter Society has dedicated its new blue year book to the memory of Mrs. Mary Clokey Porter who was the inspiration to the young women who entered into compact thirty-five years ago to give service in the great cause of missions. This society is celebrating along with the Young Women's Department its thirty-fifth anniversary.

Its stated aim is, "To co-operate in promoting a greater missionary spirit among the young women of our church."

This prayer verse is worthy of thought:—

"Restraining prayer! We cease to fight!
Prayer makes the Christian's armor bright,
And Satan trembles when he sees
The weakest saint upon his knees."

The mother and daughter banquet page looks interesting, even appetizing! A mound of ice-cream and a piece of cake adorn the page in sketch form.

Guthrie, Oklahoma, Margaret Godfrey Missionary Circle presents its "maiden" year book. It has an oriental setting as cover decoration, a cross against a sky of blue,—a camel, with its passenger, led by a dragoman—ascending the hill towards the cross. The twenty-four members are divided into three groups, each group being responsible for four programs and their presentation. They likewise have their turn as hostesses. Various places are designated as the meeting place,—the church, Benson's lawn, Birch's cabin, and "a college party." This last includes the boys as guests. Even at the so-called parties, the devotional and educational phases of the program are regularly presented, a tribute to the earnestness of the young women and sponsors.

Sterling, Kansas, WMS, the home of this year's General Convention president, Mrs. W. R. Irvine, is rich in missionaries, too. The names of Miss Minnehaha Finney, Mrs. Lillian Oyler and Mrs. Luella Tidrick, representing Egypt and the Sudan, and Miss Anna A. Milligan, until recent years the educational secretary of the Board of Foreign Missions in Philadelphia, are on its roll.

There must be much activity for seventeen committees are listed besides the executive body. Two luncheons, spring and fall, are scheduled.

The Bethella Shaw Guild of Wallace Memorial, Washington, D.C., meets every month of the year, specializing in a picnic in August. In a fore-word, attention is called to the book on which some of the roll calls are based. It is Dr. W. Graham Scroggie's, "Eight Things That Matter." A few of the themes treated are,—knowledge of the Bible, power in prayer, missionary-mindedness, yieldedness to God, assurance of salvation. This society is losing one of its inspiring members, Mrs. Ruth Lobaugh Walker, who has accepted an apointment to Egypt, to sail in August.

Girls' Circle Program

MISS HELEN JOHNSTON, 506 Woodbine, S. E., Warren, Ohio

THE BLUE OF HIS TRUTH

If your group is collecting ribbons for a rainbow bookmark, make a little ceremony of your presentation, combining it with your devotional service this month.

Sing "The Fountain of Life" (Bible Songs Hymnal No. 44.)

Read Psalm 146

Have "Joyful Hallelujahs" (Bible Songs Hymnal No. 160) sung as a duet or trio.

Prayer Suggestion—Thank God for His Truth as it has come down to us for generations; thank Him for the gift of Eternal Life through His Son; thank Him for the firm faith of those who tell the story of His love to the unreached at home and abroad; thank Him for our privilege as Christian girls to help in this work and ask His blessing on our efforts to carry that message through our lives.

Read

The truth of God forever stands
Firm, secure and sure.
For those who love and trust His ways
It always will endure.
The vaulted blue of skies serene;
The steadfastness of friends
Whose true-blue loyalty remains
Despite despairs dark ends;
The calm blue depths of a baby's eyes;
And the tranquil summer sea
Are tokens of God's faith in man
Throughout Eternity.
The bluebird of your happiness
Above all clouds can soar,
If you accept and spread God's truth
And through His Word adore.

Present a length of blue ribbon to each girl.

Close with "Old Hundred" (Bible Songs Hymnal 112), using the tune with which you are most familiar.

PREPARATION

Make a Poster using a page from the Want-Ad section of your local newspaper with a backing of bristol or cardboard. Under the heading, *Help Wanted—Female,* paste on paper cut just the width of the column and bearing a typewritten or printed notice in red ink—"Wanted, fifty (make this number about twice your membership) girls, for interesting and profitable work. Previous experience unnecessary. Apply at (place) at 7:30 (day of week) evening. Ask for the.....Girls' Circle."

Secure a copy of *The American City and Its Church* from the Literature Department to supplement material appearing in this Magazine. It will be found helpful if all those taking part in the program will meet several weeks before the night of meeting to read together the first three chapters of the text so as to obtain a background for your discussion.

Have Ready enlarged replicas of the maps on pp. 6, 9 and 40 of the text.

Your meeting-place becomes the office of Mrs. Philanthropist who is engaged in preparing a paper on her city. A small table or desk, several chairs, a telephone and a typewriter are all the properties you will need. Your Telephone Company will lend a phone, with bell ringer, free of charge if you will explain your purpose; or a suitable child's telephone may be borrowed from a small brother or sister. A portable typewriter will not be hard to find among your membership.

As the meeting opens *Miss Secretary* is tidying the desk. *Mrs. Philanthropist* enters.

Miss Secretary: Good morning, Mrs. Philanthropist.

Mrs. Philanthropist: Good morning, Jane. (taking papers from brief

case) Last evening I made some notes on the paper for that civic meeting and I'm ready to dictate this morning if you are.

Miss S.: Yes, Mrs. Philanthropist. (gets notebook and pencils)

Mrs. P.: Let's get at those charts we had made yesterday. (holds up charts) Shall we begin with the physical structure of the city? (Using first chart and material on pp. 4 and 5 explain briefly a panoramic view of the city while *Miss S.* takes notes.)

Miss S.: That is most interesting Mrs. Philanthropist. Do you know I've lived all my life in the city and I have never thought much about the distribution of its population.

Mrs. P.: (picking up second chart) Then this will interest you. (she proceeds to explain race and nationality grouping from material on pp. 7 and 8) Continuing to dictate, "The city has its part in the work and income of the nation . . . (use material pp. 25 and 26.)

(As *Mrs. P.* finishes the telephone rings and she answers it.)

Mrs. P.: Yes, Marian, have her come in, please. (turning to Jane) That's Miss City Worker. I asked her over to discuss some of the problems of City people.

Miss S.: goes to door and ushers in Miss *City Worker* who exchanges greetings with *Mrs. P.* and is seated. *Miss S.* goes about her filing.

Mrs. P.: Thank you for coming over Miss City Worker. Now what would you say was the first problem of city folks?

Miss City Worker: Replies using pp. 37, 38 to last paragraph P. 39; then picking up the third chart from desk continues, "This chart you have here shows how the ills of life are found in the inner city region and the good things of life in the favored suburban areas. (Quote from last paragraph P. 39; also pp. 41 and 42.)

Mrs. P.: Today when one thinks of the city, unemployment and relief problems always arise.

Miss C.-W.: Replies condensing from pp. 47-53. Stress the good work church groups have done in investigating unemployment conditions.

Mrs. P.: "These problems are serious ones—and they have moral and spiritual, as well as economic and political significance. They are problems which the church must help to solve in the interest of its mission to humanity." (Glancing at watch) Will you have lunch with me Miss City Worker? We can finish our discussion with our tea. (turning to Miss Secretary) Will you type up this morning's notes, Jane? I shall be back around 1:30.

(They go out)

Miss Secretary finishes her filing and starts to type when telephone rings.

Miss S.: (answering phone) I'm sorry Mrs. Homemaker but Mrs. Philanthropist has just gone out to lunch. Do you suppose I could help you? (pause) "Family life, church and neighborhood conditions are so closely related that one sometimes wonders if any one of the three can e x i s t separately." (referring to Chapter III of text tell what Cities do to families; speak of the cost of the slum districts; explain the work of Alfred K. Stearns and the Michigan Boulevard Garden Apartments Building Corporation. Pause as though listening to questions from Mrs. Homemaker, then continue . . . "What has the church to do with such matters as housing?" (refer to pp. 77 and 78. Touch on Delinquency and The Use of Leasure Time and close by giving the last two paragraphs on P. 86 verbatim; breaking the phone connection and speaking directly to the girls in your audience).

Conclude with a circle of prayer having all take part if possible.

During Your Social Hour a good topic for conversation would be United Presbyterian City Missions.

See the annual reports in the July-August number of *The Womens Missionary Magazine* and Home Mission articles and news in the other church papers.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

MILLER'S FERRY, ALA.

Thus far we have had a very pleasant summer. Three boys and two girls remained on the campus. The boys are raising produce on the farm, and the girls cooking and canning.

We are in the midst of our repair work, which is very much needed.

The death of Dr. C. H. Johnson brought sadness to all the mission fields. He was such a faithful worker that all the missions mourned his passing. The funeral was held in Birmingham. Our congregation assisted in the service. Several members of our choir rendered the music. Rev. D. F. White was present and made a very impressive talk.

We are glad to announce that Mrs. C. H. Johnson has recently willed to the Miller's Ferry Mission four houses and lots in Birmingham, the income from this property is to be used to raise the standard of the school and to help needy students. The Lord has blessed her, she is a true servant of his, and now she is leaving it so that these blessings will continue to flow to others.

The Superintendent of the Hospital and the nurses have been very busy this summer, having been called out on cases more than usual.

Our vacation Bible school is in session; we have a group of children who are anxious to take advantage of these classes. Some will walk two and three miles even in this rainy season to attend. They come not only from our church, but from all the different churches in the community.

Next year we plan, in addition to having classes for the children, to extend them to the adults. In this way we hope to arouse a greater interest in Bible study and create greater activity in the church work.

N. D. Williams.

CAMDEN

During the month of June we have had such hot and dry weather that things have slowed down considerably and the month has been very quiet.

At Canton Bend one adult was received on profession of faith and one infant was baptized on Children's Day. All our congregations observed Children's Day with excellent programs of pageants, plays, recitations and song. The messages were impressive and helpful. Splendid audiences were present too.

As crops are about made, or burned up, now, the children will be idle for about three weeks, and we are taking advantage of this lull in work to have our Vacation Bible Schools. All three of the Churches are planning schools this season.

This is also our picnic season and we shall be having picnics for the Bible Schools and Churches. These things are the oases in the desert for the people during the summer.

Our Prayer meetings are running at Camden and Miller's Ferry. I study with them this summer the Bible School lessons, since our teaching force is always low in the vacation period, and it gives the substitutes a better idea of what is in the lessons for the Sabbath.

The death of Dr. C. H. Johnson, though not altogether unexpected, gave us a great shock. Even though he was not actively in the work, we shall miss him immensely. A great and good man has gone to his reward. The work he has done here will live for years to come. His going is mourned by everyone. His achievements leave us here a challenge we cannot ignore and the inspiration of his personality will be felt by every worker who hears his life story.

D. F. White.

Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

FIELD SECRETARY

This is August five, and very warm. I have just arrived in Cambridge, New York to start visiting the folks of Argyle presbytery.

Miss Jessie Leigh, who, with her mother, took care of Miss Anna Millegan and myself on a former visit, some fifteen years ago — Can it be possible?—is again undertaking for me and her lovely cool home is my home for the present. How good God is, to give one so many dear friends and, so many lovely homes!

The mother is gone from this home: her place is vacant but her sweet, calm spirit pervades the place. I shall be happy here.

Please remember me in your prayer these next days and weeks that I may be used in Argyle presbytery and in Albany presbytery, to present our great work in some adequate way that will bring understanding, interest and sympathy in greater measure than before, especially to the uninterested men and women and young people of our churches, to the end that Christ may become known and loved by multitudes in the fields where our work is urgent, in the United States of America, in Egypt and India and in the Sudan and Ethiopia. I crave your help,

Sallie E. Dickey

GOOD NEWS FROM FAR COUNTRIES

(Continued from page 26)

not so much where we stand, as in what direction we are moving." I see these young folks going ahead because some are saying "we must," rather than "we may."

Egypt has sixty-four Daily Vacation Bible Schools, with 132 teachers in charge, and the pupils numbering 2,329. Dr. Grenfell said, "the best gift that I can conceive that God could give to a human life is opportunity." Opportunities are all about young Egyptians who live in this year of 1938.

We had a very unusual honor and pleasure on the opening day of our Sabbath School Conference. Mrs. John P. White, Editor of *The Womens Missionary Magazine* was present, and gave us the first talk of the Conference. She spoke on this verse, "Take heed to thyself and to thy teaching." Would that all Sabbath school teachers could say, "for the sake of my pupils I consecrate myself." For their sake and because they touch others it is so important to discover what one can do with one's self.

I want to mention one thing more that to many of us was an outstanding pleasure and benefit of this Convention. Mr. and Mrs. Annett, Sabbath School workers from India, were here for all of the meetings, and spent four days in our home. Both gave many talks that were helpful and informing. Mrs. Annett was an expert Bible story teller, and after each story I wanted to say "tell us another." Surely we see better than ever before the value in a Bible story well told, never losing sight of the unfolding purpose of the story, according to the age of the pupil.

The Conference is over, and we ask ourselves "What now?" Surely we should learn more and more of the ways that succeed; we should see the Sunday School as the finest institution upon earth for teaching the Bible; we should realize again that life is our religion and that religion is our life.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

PAWNEE FOOD PRAYER

Atius . . . Father
Ha . . . Behold, Thou,
Wahwahte . . . I eat.
Is-tewat . . . Look, Thou,
Askururit . . . Together we are;
Wetah tsi ha ka wa tsi sta . . . Now we take food.

PREPARING BUCKSKIN

Those of you who were fortunate enough to purchase a bit of Indian-made buckskin at the Convention will be interested to know how the process is carried on. Mrs. E. H. Carson of Simnasho, Oregon tells of the hard back-breaking process necessary to tan the skin for gloves and other articles, and the reason that the finished article often seems high-priced.

First the stiff, raw hides of the deer are soaked for a long time in water. Next, the women scrape off all the hair and then soak the hide again in water to which has been added brains (of calves or some other animal)—these soften the hide.

Later the hide is stretched between poles and the women take stones and punch the hide gently on the right side and then with more force on the wrong side. This is kept up until the hide is soft and pliable. Then it is smoked to give it color and also to keep it soft, for if water touches the white buckskin it reverts to hide again. It is tanned a brown color and is ready for gloves and other articles. Then the beading process begins. So you see how really hard it is to prepare the hides.

SHOWERS OF BLESSING

Most fitting it was that in the little Neshannock Church bearing its pretty Indian name, Mercer Presbyterial should have an "Indian Shower." These thoughtful folk know just the kinds of things which our missionaries can give to the Indian families for Christmas gifts and to have on hand for those who need them. Included in this shower were gifts of money; 46 sets of wash cloths and towels; 55 bars of soap; 49 baby dolls; 53 dresses of all sizes; 4 baby blankets and a quantity of new baby clothes; all kinds of games, puzzles, blocks, jumping ropes, and toys; 21 bags of marbles and a box of commies; 8 cards of jacks and balls; 7 rubber balls and 15 yo-yo balls; 16 rubber autos and 8 airplanes; 7 sweaters and 1 pair of stockings; bushels of patches for quilts, dress materials and trimmings. It surely will prove a shower of blessing to our Indian Missions, and the givers will never know the joy they brought to these "little ones" as they cuddle their dollies or to the older ones as they open a bright Christmas package made possible by their "shower."

INDIAN ARROWS

In a Memorial Day Service at Simnasho, Ore., Mr. Henry Stwyer, an Indian elder, paid this beautiful tribute to Rev. W. A. Matthews. He said in part: "Mr. Matthews I had known a long time. I loved him like a brother, He read the Bible and prayed with me. I always thought I would die before Mr. Matthews. When I heard of Mr. Matthews' death I felt all was dark, I didn't know what to do. Now Mr. Carson is here, I look to him for help and he helps me. I would like to have died instead of Mr. Matthews."

YAKIMA, WASHINGTON

(Continued from June 1938 Issue)

By EDWARD J. SAM

We have in our Yakima Indian Reservation nearly three thousand Indians from fourteen tribes. The majority of them are still living up to the old traditions; many of the men still wear long hair in two braids.

Each year they have their tribal festival; in the Spring the women go out and gather herbs, and the men go out and hunt wild game, these are brought in for the festival. After the festival, anyone is allowed to go and gather herbs and hunt wild game, but not before. Another celebration is held in the middle of the Summer when the berries get ripe. Many of the Indians are now going to the Columbia River and will remain there all Summer and Fall. Here they catch salmon, some for their own use and some for commercial purposes.

There are some that have become very successful in farming, and some have gathered large herds of milk cows and are doing well as dairymen. Three men have large herds of sheep, many are raising cattle and have organized a Cattlemen's Association.

HOME AND FAMILY

We find some modern homes among the Indians, and in visiting in these homes we find them nice and clean and well ventilated. Others have frame buildings, well furnished, and I am happy to say some of our women are very good housekeepers. We also find others just the opposite. Some of the Indians enjoy all the modern conveniences in their homes, others are not so fortunate, as they have no dining tables and when a meal is served they spread an oil cloth on the floor, then the dishes, and one has to sit on the floor to eat. We also find in some of the homes that there are no bedsteads. They make their beds on the floor and roll them up during the day. It saddens my heart to even think of some of the family life we find in some of our homes, so will not tell about it. There is one thing I am proud of: that it seems to be the nature of the Indian to keep his body clean, and this is practised on this Reservation. But if they could only get their hearts clean and hear the Lord Jesus say: "Now ye are clean through the word which I have spoken unto you." John 15:3.

FOOD AND CLOTHING

The foods that our Indians like are: salmon, wild game, herbs, berries, and much of the food of our white brothers. They also wear much of the clothing our white brethren wear. Some of our women dress neatly and take great pride in dressing.

INTERESTS

In speaking to the Indians about their interests in life, I find many have no interest in the future and take no interest in their soul's salvation. Their interests are in the material things. They like beautiful cars, and take much interest in the pleasures of the world. Just a few families on this Reservation have a family altar, and have family worship. I hope and pray that we may have more of them.

WHAT THE INDIAN BELIEVES

This is a wonderful subject and a great deal could be said about it. In this Western Hemisphere the Indians had no prophets to tell them of God's plan of salvation and had no Moses to give them the law, so they were without the law and had no inspired writings, as they spoke an unwritten language. But deep down in their hearts they cried with the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me." For they believed in the Father above. We read in Romans 2:13 "For not the hearers of the law are just before God, but the doers of the law shall be justified." The Indian had no Moses so they were not hearers of the law, but they were doers of the law as the next verse tells how they were doers of the law. (2:14) "For when the Gentiles which have not the law do by nature the things contained in

the law," and (2:15) which shows the work of the law written in their hearts. They believed in watching nature with all its splendor as they believed it was the handiwork of their Father above. This order and fitness of things in nature are necessarily the reflection of supreme intelligence. They reveal the very existence of God. They believe in God, but deny the Bible as the inspired Word of God, because He revealed Himself to them through nature He was their God and wrote His law in their hearts and not on tables of stone or in book form.

Many try to tell our Indians that our forefathers were monkeys, but they knew that in this Western Hemisphere there were no monkeys. So they believe that God's noblest masterpiece on earth is man, and man's highest acts are to think and to love. Intelligence and free will characterize him as a person and separate from the animals.

They also believe and practise witchcraft.

QUOTATIONS FROM CHIEF'S ADDRESS*

Chief Menninick has passed to the Happy Hunting Grounds, but what he said was from his heart; he gave his life to obtain for his people rights promised them by treaty.

"My heart is glad because you have said you would listen to what I shall say. It makes me feel that you want to do what is right for my people. While I am charged before this court with having taken fish in violation of the law, it is not for myself that I ask to be heard, but for my people whose rights have been taken from them and who, today with tears running down their faces are sick and sad because they have been deprived of the food which gives them health and strength and life. For I say to you our health is from the fish; our strength is from the fish; and our very life is from the fish.

ALL MEN BROTHERS

"White men and red men are all brothers. The Mighty Spirit made all His children. To the white man He gave cattle, sheep and grain for food. To the red man He gave game, fish and roots. He placed the Indians here on the bosom of the earth, our mother. We are the native children of these plains and forests. For us the Great Spirit created wild game in the woods, fish in the streams and this has been our food since the beginning.

"Our people were here before the white man came, before the missionaries came. We are the real Americans. This country was our home and these were our rights. After the white man came they wanted to divide our lands and they were troubling our people and the government sent Governor Stevens to Walla Walla to make a treaty with the Indians."

But the Chief said, "When we are dead then who will be witness of what you promise?" Governor Stevens then answered: "I will write it down in the treaty that you and your people have the right to take fish and hunt at these old fishing and hunting places, and I pledge the American people to keep their promise as long as the great white snow-capped mountains stand, as long as the sun rises in the east and sets in the west, and as long as the great Columbia River flows."

"Then take this treaty out of the grave where it lies buried in error, shake off the dust from it so you can read its words plainly, read it as the spirit of Gov. Stevens and our fathers would want you to interpret it, then hold it high so all the people can know the truth, for when the white people really know this truth, I am sure they will see to it that the Indians may have the rights which the treaty assures them."

Note:—Sent by Mr. Edward J. Sam as an example of Indian oratory.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

SEPTEMBER

Miss Adah P. Boggs, R.N....September 11
Miss Ellen P. Smith.....September 24

OCTOBER

Miss Evelyn M. McKelvey, R.N..October 1
Miss Marian T. Peterson .....October 8
Miss Marie F. Tait .....October 13
Mrs. Ada A. Dunlap .....October 15
Miss Ruth I. Ardrey .....October 18
Miss Elizabeth McKibben, R.N..October 18
Miss Olive Laing .....October 20
Miss Mary A. Lawrence .....October 23
Miss Esther W. Wilson .....October 31

COMPARISONS

Once upon a time when I was a young girl in High School, I had a teacher whom some of us thought rather queer but he was most thorough and efficient in his teachings. He quite often became emphatic in his remarks and at times would raise his desk slowly on his knees as he said in louder and louder tones: Compare, *Compare, COMPARE!* During the years since that time I have often found it was most interesting and informing to make comparisons of various sorts.

Now when we have just been hearing echoes from the two members of the Women's Board who visited the fields abroad and have also been reading the reports in the July Magazine, it seems fitting to look back to the time when our first delegates, Mrs. H. C. Campbell and Mrs. J. B. Hill, visited the fields twenty-seven years ago and make some comparisons in the work of our organization. Have we retrograded, have we been standing still, or have we made advances?

In 1911 the Women's General Missionary Society, with a membership of 39,329, had what was then considered heavy responsibilities. It supported twenty-six young women missionaries and maintained three hospitals and three dispensaries in India and one hospital at Tanta, Egypt; also the Girls' Boarding School at Sialkot, India; the Tanta G.B.S., the Luxor G.B.S., a number of Day Schools in both these countries and a Girls' Boarding School at Khartum North, The Sudan. That year much new work was undertaken, such as the support of all Bible Women in the three fields, and a new school was projected for Sangla Hill, India. The receipts for foreign mission work that year were $76,377.24. We had no work in Ethiopia.

Since that time a beautiful new one hundred bed hospital has been built in Sialkot, a hospital, known as the White Memorial was added to the Pasrur dispensary, and during the New World Movement, money was given by the First Church, Pittsburgh, for the Mary B. Reid Memorial Hospital in Sargodha, India. In addition to the Sialkot Boarding School we now support a Boarding School at Sangla Hill where there is a fine plant consisting of a number of cottages and an administration building. Other additions to our responsibilities are the Girls' Boarding Schools at Pathankot, Pasrur and Sargodha and a large number of Day Schools; and evangelistic workers in all the districts in India. In Egypt, our Tanta Hospital has been greatly enlarged and the Tanta G.B.S. has grown and has been housed in a beautiful new building. No new boarding schools have been added but the enrollment in all the schools has advanced greatly. Through the gifts of the New World Movement, several Community Houses have been erected for the accommodation of missionaries and for Bible Women's work.

In The Sudan two small Schools for Girls have been opened, one in Nasir and one in Doleib Hill. And in 1920 our Church opened up missionary work in Ethiopia. For a

number of years our organization supported two teachers and two nurses in Western Ethiopia, and through the generosity of one giver it was possible for a hospital to be built in Eastern Ethiopia in the capital, Addis Ababa. This work has now been maintained for fifteen years and a small school for girls has been opened on the compound. With the exception of the salaries of the doctors, (which are paid by the Board of Foreign Missions), this entire work has been maintained at a large outlay. The New World Movement funds meant much to our work as large sums were given for new buildings and an increase of salaries.

The Statistical Report recently issued shows a membership of 46,316 in our missionary societies in the United States and 5,147 in our three foreign fields, making a total of 52,463. The appropriations granted by the Women's Board for carrying on the work in our fields for the year 1938-1939 are as follows: For INDIA —$80,779; EGYPT—$74,907; THE SUDAN—$20,165; and for ETHIOPIA—$15,569; total $191,420.

As high as one hundred fifty-eight missionaries have been enrolled in our work in a single year but the number decreased very rapidly until in the past year but one hundred twenty ladies were supported by the Women's General Missionary Society. Death called a number of our workers home and a few of them married. Several availed themselves of the pension which had been established for workers who had served at least thirty years and reached the age of seventy. Most of these retired to America. Then came the Depression, when funds were very short, and no new missionaries were sent out for several years. There was a great shortage of nurses in our hospitals and it was difficult to maintain the work and continue the training classes.

Pleas were made for recruits but we were not able to grant any new workers until 1936 when two young ladies went out to India. Last year three new missionaries were sent to Egypt. In answer to India's call, four new workers have been appointed this year and The Sudan is tohave one recruit—the first new worker assigned to that field since 1930.

It is interesting to note the sections from which these new appointees come. Of the four who are to serve in India: Miss Laura R. MacLachlan is from Atkinson, Nebraska; Miss Alice G. Hill from Greensboro, Vermont; Miss Adah P. Boggs, R.N., from Pittsburgh, Pennsylvania; and Miss Evelyn M. McKelvey was born in India and remains there as one of our missionary nurses, now under regular appointment. Miss Ellen P. Smith is likewise to serve in the land of her birth, The Sudan. She is very happy in the anticipation of joining her father and mother, Dr. and Mrs. Paul J. Smith, who have rendered valuable service for years in Nasir.

INDIA

India has had a great loss in the retirement of Miss Henrietta A. Moore, whose health did not permit her to carry on her work longer. She traveled to America in the care of Miss Maude M. Miller, who is resigning from her work in India on account of health and for family reasons. Miss Laurella G. Dickson has been a faithful missionary for many years and came home on furlough last year. It has been decided that it is best for her not to return to India as she is not very strong and she has almost reached the age of retirement.

Miss Addaline Brandon is having an extension of furlough that she may fully regain her strength after serious hospital experiences. Dr. Helen C. Sharp, who has been on furlough for over a year, plans to return to India this Fall but a time of illness during the summer may possibly prevent her going out for a short time.

Miss Flora Jameson and Miss Theresa Brownlee sailed from America for India on August 3. The large party is due to sail on September 18.

Many of the missionaries have been taking a rest in the mountains. No work was closed but arrangements were made whereby each one would have a short time to rest, away from the heat of the plains, and to regain sufficient strength to carry on the work during the winter months.

Missionaries at home on furlough have been having rather strenuous times speaking of their work. Many of them attended the General Convention in New Wilmington and their talks were much enjoyed by the delegates. Miss Kate Hill, just home from India on furlough, had charge of the Quiet Hours at the Convention and these were deeply impressive.

Miss Emma Dean Anderson, one of India's veteran missionaries, was at the Convention and took part in the Memorial Service for her friend, Dr. Maria White. Miss Anderson looked to be in splendid health and, as some of our readers know, she had recently returned from a tour of the West which covered some ten thousand miles. On the way she made sixty-nine addresses and made many friends for India and the work there.

EGYPT

It was a difficult matter to arrange the locations for workers this year as so many regular furloughs came due. All of these were much needed. There was one exception in that Miss Elizabeth Wilson was in such good health that she was willing to extend her term another year to help with the work in the Mary Clokey Porter G.B.S., Tanta. Miss Bernice Knowles resigned for family reasons and her resignation was accepted by the Board with regret. For family reasons Miss Ruth M. Williamson has been granted an extended furlough. She landed in America on July 22.

Most of our travelers come home by the Atlantic but Mrs. Ada A. Dunlap chose the Pacific route. She writes that going by way of Australia and New Zealand, it took her forty-three days to reach Honolulu, where she expects to visit for a few weeks with her brother. She will then continue her journey and reach her home in Albany, Oregon, about September 1.

Miss Elizabeth White started on her furlough with high hopes of seeing her family but while a few days out from New York, her mother was suddenly called from earth to heaven. This meant a sad home-coming for the daughter and we deeply sympathize with her.

A number of our missionaries have been in Tanta Hospital during the past months. Miss Margaret Bell has had an especially hard time as she has had her broken leg in a cast for many weeks. We trust that her discomfort is pretty well over now. Miss Jeannette McCrory has had to be in Tanta Hospital on two or three occasions. We pray that all who have been ill may soon be restored to health and strength and that all who are on vacation may have renewed vigor to take up their arduous duties of the coming months.

It seems a co-incidence that, Egypt, too, should have a missionary daughter returning to the land of her birth.

Miss Martha Roy, daughter of Dr. and Mrs. Mark Roy, formerly of Egypt who has been serving most acceptably as a short term missionary for the past three years goes out now under appointment for full time service to Egypt.

THE SUDAN

Only two of our missionaries in The Sudan are on furlough this year. Miss Frances Turk, R.N., of Khartum North stopped off in Austria for a short visit with her mother and then came on to the United States.

Miss C. Blanche Soule, R.N., after stopping many different places, has taken a marvelous course of lectures in Oxford and also had some helpful work in the University of London. She deemed it a rare privilege to have these opportunities for study. The remainder of her furlough will be spent in America.

We are gratified to know that the Sudan Mission has honored one of our girls—Miss Mary Jane McKnight—by appointing her General Treasurer. For this reason she will be living in Khartoum for a time.

Miss Isabel Blair, formerly of Ethiopia but elected a member of the Sudan Mission some months ago, has been appointed to Akobo where she expects to go with Rev. and Mrs. Don McClure in October.

Miss Aulora McIntyre has been exceptionally well and has been keeping up her work in Wad Medani. She tells an interesting story of her experiences there. She finds her car a great help but has some difficulty in getting through the crowded districts and trying to avoid running over men and donkeys and camels. She reports increased interest among the women and says the attendance has increased twenty-five per cent.

After her regular furlough, Miss Marguerite McClellan sailed from New York on July 5, expecting to reach Khartum North in time to open the school August 1.

Miss Ellen Smith, one of our new appointees, sailed from America on August 16 with a party of missionaries returning to Egypt and The Sudan. She is expecting to take up work in The Girls' School at Khartum North when she has had some language study. We are sure there will be a happy reunion for her and her parents after several years of separation.

ETHIOPIA

An American citizen entered our hospital compound at Addis Ababa without the formality of a passport from the Italian Government. He arrived on May 2; his weight was seven pounds and fourteen ounces, and his name is *Gerard Lee Cremer*. Our congratulations! May he always be a joy and a comfort and a blessing to his father and mother and brother.

Marjorie Faught, R.N., Addis Ababa, holding Gerald Lee Cremer. Picture taken the day after he arrived "without passport."

Dr. Cremer writes that conditions are very encouraging in the George Memorial Hospital. Many patients are treated on their way to their homes in distant sections of the country. As the work is heavy, Miss Faught and Miss Nichol are extending their term of service and postponing furlough for another year; they are both quite well and so happy in their work. Miss Faught reported a very restful vacation of six weeks in Egypt and now feels quite

(Continued on Page 53)

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary
Edited by MRS. O. H. MILLIGAN, 904 Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

DO YOU KNOW

That the United States drink bill for the year 1937 is variously estimated at from $3,500,000,000 to $5,000,000,000 (not including bootleg liquor, which Federal Alcohol Director Choate a few years ago estimated to be as much as legal liquor consumption)?

That withdrawals of intoxicating liquor for consumption in 1937 were 62,000,000 gallons of wine (an increase of 3000% over 1933); 55,000,000 barrels of beer (an increase of 800% over 1933); and 137,000,000 gallons of distilled liquors (an increase of 2200% over 1933)?

That in 1937 the automobile traffic accident death toll was more than 40,000; (it was 26,350 in 1932, the last full year of prohibition, and that was less than for any one of the three preceding years), and that the number of injured in such accidents was almost 1,000,000?

That the three years immediately following the opening of the flood gates of liquor in 1933 were the same three years which J. Edgar Hoover of the United States Department of Justice described as "the most terrible period of criminal history in the life of America"?

That while in that "most terrible period" one murder was committed every 45 minutes, the record for 1937 was one every 39 minutes; also that during 1937 1,415,000 felonies (an all-time high), were committed in the United States?

That 4,300,000 persons now constitute the U. S. underworld army of crime, of which number 700,000 are boys and girls under age?

That estimates of the annual cost of crime in the United States run from $15,000,000,000 to $24,000,000,000?

That acording to Dr. Edward Spencer Cowles, director of the Park Avenue Hospital in New York City, and staff physician of the Cancer Foundation of Johns Hopkins, U. S. mortality of "chronic alcoholism" is as great or greater than that of cancer (150,000 annually)?

Information Bureau of the Methodist Board of Temperance, The Methodist Building, Washington, D. C.

SUGGESTED DEVOTIONAL SERVICE

(Continued from page 16)

"But mid the din and noise
Of city conflict rude:
In crowded street where daily pours
The hurrying multitude.

"Not on the Sabbath only,
In the dear house of prayer,
Where earthly din cannot intrude,
And only God is there;

"But all week long, in spite
Of care and vanity;
That thus, even in the crowd, I may
Be still alone with Thee."

Closing Prayer: (For suggestions, see 8 and 13 Days in the Prayer Cycle.)

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Building, Ninth St., Pittsburgh, Pa.

STUDY BOOKS

Foreign-Adult — *Moving Millions* Cloth $1.00; Paper, 50c.

Home-Adult—*The American City and Its Church,* Cloth, $1.00; Paper, 60c.

Foreign-Junior—*Shera of the Punjab,* Cloth, $1.00; Paper, 50c.

Home-Junior—*Street Corner,* Cloth, $1.00; Paper, 50c.

Leader's helps are available. For adult foreign study, 15c; adult home study, 15c; junior foreign, 10c; junior home, 25c.

Another Leader's Help, by Sailer, for all adult foreign study, 25c.

SUPPLEMENTARY READING--For October and November programs:

City Man, by Chas. H. Sears, paper, 75c; cloth, $1.00.

The City Challenges the Church, (Addresses made at an interdenominational Conference on the city church.) 55c.

Missionary Review of the World, the Modern City Number, June, 1938, 25c.

The Womens Missionary Magazine, for denominational material, the July issue, Home Missions Department, pages 684-691.

MAPS—We are pleased to announce that at last we have succeeded in securing more Blue Print Maps. As we announced at the Annual Convention as probable, we had to pay more than four times the amount we had paid for our first supply to have these made and therefore find it imperative that we double our former price. *The set of three maps, Egypt, India, Sudan,* at $1.00.

Please note: Inadvertently three names were omitted in the list of missionaries to India in our 1938 Prayer Cycle. On page 23, among the names of those on furlough, insert Mr. and Mrs. C. A. Stewart; on page 18, under Abbottabad, insert Miss Minnie E. Beatty. Miss Lillian McConnell, whose name appears there, has been transferred to Jhelum since the return of Miss Beatty from furlough. We are always sorry when these omissions occur and are glad to have our attention called to the fact.

FOREIGN MISSIONS

(Continued from Page 51)

able to carry on at Addis Ababa once more.

I THANK YOU!

It was a great disappointment to me not to be able to attend the Convention in New Wilmington but I was happy to hear good reports of the gracious hospitality of the hostess Presbyterial and the people of New Wilmington. I heard also of the fine conduct of the meetings by the officers and of interesting reports on the work of the past year. I am indeed sorry to have missed the appealing talks by our missionaries, both home and foreign, the informing addresses of our three travelers (Mrs. Randles, Mrs. Boobyer and Mrs. White) as well as the inspirational and challenging message of the President of Westminster College. It was heartening to know of the interest of the people as shown by the great crowds attending the sessions.

I appreciate more than words can tell the beautiful roses sent to me by the missionaries present and the kind messages and flowers received from the Convention at large.

It is my prayer that this Convention may mean much in the advancement of the work of the women of our Church and in the upbuilding of the Kingdom of Christ.

Tributes

MRS. W. J. STOUP
MISS MARGARET STRONG

The Women's Missionary Society of the Homewood U. P. Church desires to pay loving tribute to two of its members, Mrs. W. J. Stoup and Miss Margaret Strong, who were called to their reward during the past year. We miss their presence in our meetings but their faithful, active, interest in all the work of the society and the church will remain an inspiration to all who knew them.

Committee.

MISS JENNIE JOHNSTON

The Women's Missionary Society and the Sabbath School of Oxford, Ohio, wish to pay loving tribute to the memory of Jennie Johnston who passed away April 18, 1938.

We thank God for her consistent Christian life and for the privilege of being associated with her in the Lord's work.

We bear testimony of her generous giving for the work in our Mission fields, both at home and abroad. We quote from Dr. Thome's eulogy at her funeral service: "Recall the life of Miss Johnston, in the home—the school—in the community—in the Church—the choir—in the Missionary Society—the Sabbath School, where she taught the Beginner's class for thirty-nine years—and I think you will agree with us when we say that by the contact of her soul with the life of God through Jesus Christ, which first brought light and warmth and power into her life—'she maintained the spiritual glow.' "

"Gone is a builder's temple,
Crumbled into dust;
Low lies each stately pillar,
Food for consuming rust;
But the temple the teacher builded
Will last while the ages roll,
For the beautiful unseen temple
Is a child's immortal soul."

Mrs. S. R. Jamieson,
Mrs. Albert Douglass,
Mrs. H. L. Cramer.

MRS. MARY M. McCULLOUGH

The Women's Missionary Society of the United Presbyterian church of San Diego wishes to pay loving tribute to the memory of Mrs. Mary M. McCullough, who was called home May 3, 1938.

She was truly a Christian of the highest type. She will be greatly missed from her place, being such a loyal member to all church services.

The influence of her work in the church and kingdom will continue while time lasts. The memory of her earnest and devout prayers lingers as a gracious benediction in the hearts and minds of those who did worship with her in the Courts of Jehovah's House.

To all her loved ones we extend our sympathy and commend them to the loving care of Him who promised, "Be thou faithful unto death and I will give thee a crown of life."

Mrs. F. Lindsey,
Mrs. A. D. Cole.

MRS. MARY McCULLOCH

We, the members of the United Presbyterian Church of Providence, Rhode Island, desire to pay loving tribute to the memory of Mrs. Mary McCulloch who passed away recently in her ninety-second year.

She was a charter member of our congregation and Missionary Society. Her service to her church began early in life and continued to the end. Her kind sweet unassuming manner made her beloved by all.

To her family, we extend our sincere sympathy and comfort. "Be thou faithful unto death and I will give thee a crown of life."

Mrs. McCalmont,
Mrs. Machon,
Mrs. Hannah.

MRS. MARY MORRIS

A tribute of love to the memory of Mrs. Mary Morris, wife of Rev. Roy P. Morris, pastor of Canon City, Colorado, United Presbyterian Church, who entered into rest Sabbath, March 27, 1938.

As members of the Women's Missionary Society, we desire to testify to her consecrated Christian life. In her death we have lost a faithful, cheerful and beloved coworker, one upon whom we had learned to lean. As leader of the Prayer Group her services were invaluable. We miss her presence among us, her cordial greetings, her voice in prayer and praise and her faithful acceptance of every trust committed to her. As sponsor of the Pioneers Society she never shirked a responsibility. As Bible School teacher of a class of teenage boys her place was seldom vacant. As Secretary of the W.C.T.U. she was always at her post.

We would honor her memory and use her life as an example for us who remain to follow. Hers was a life that was "hid with Christ in God."

Miss Sadie R. McMillan,
Mrs. Abbie Maddex.

MRS. ALEXANDER MARTIN

The Women's Missionary Society of Guinston United Presbyterian Church of Highrock, Pa., wishes to pay a tribute of love and respect to the memory of Mrs. Alexander Martin, who was called home May 13, 1938, at the age of eighty years, though she seemed much younger.

She was a faithful member of the church for many years, attending church services and missionary meetings whenever possible.

We shall miss her presence and faithfulness.

Mrs. James McPherson,
Mrs. G. A. Menges.

MRS. SARAH SKILES

From the time the Women's Missionary Society of the Santa Ana, California, Church was organized, more than fifty years ago, the name of Mrs. Sarah Skiles has had a place on the membership roll up until the time she was called to her heavenly home May 1, 1938. She was the daughter of the late Rev. R. G. Thompson and was a life long member of the United Presbyterian Church.

She loved her Church, her class in the Sabbath School and the Missionary Society, attending all these as long as her health permitted. After a long life of eighty-seven years, she now rests from all her labors.

"The memory of the Just is blessed."

We extend our sympathy to her family and friends and commend them to the heavenly Father's keeping.

Mrs. Milford Tidball,
Mrs. John McFadden,
Mrs. William Smart.

MRS. JENNIE DODDS HILLIARD

The Women's Missionary Society of White Oak Springs Church, Conoquenessing, Pa., wishes to pay a tribute of love and respect to the memory of Mrs. Jennie Dodds Hilliard who passed away January 7, 1938.

She will be missed in our Society, for she was faithful and active in it, as long as her health permitted.

We extend our sympathy to her family.

Mrs. P. C. Anderson,
Mrs. C. R. Lobaugh.

A TRIBUTE TO MRS JAMES G. HUNT

Over thirty-five years ago, we arrived in Tanta on a very cold evening of the last week of November, to become part of Dr. and Mrs. Hunt's household. Mrs. Hunt had a baby three weeks' old, and Charles was then a very active boy of three. Already boarding with them were Dr. Anna Watson and Dr. Caroline Lawrence who had charge of the medical work done in Tanta and District, and Miss Margaret Bell who had charge of the Girls' School there.

Miss Underwood, (later Mrs. D. L. Askren) Mr. Boyd and I were added to this already good-sized family, for we had to study Arabic and teach in the schools there. Mrs. Hunt took us in as a matter of course and made us feel as though we were a part of that fine American Christian home. To keep such a large household going smoothly placed many responsibilities on Mrs. Hunt's shoulders, but with apparent ease she cared for and helped us all. Her sympathy and understanding made those days of adjustment to a new land and strange people so much less difficult. Although separated two years afterward, the bonds of that friendship have held throughout life.

Egyptian women found the same understanding of their problems, whether concerning their babies or home troubles; many came to talk things over with Mrs. Hunt. Mrs. Hunt's greatest influence was that which emanated from her home; to it came with pleasure younger missionaries, Seminary students and their wives and many women of the Egyptian Church. All were made welcome and helped by the hour or two spent with her. Although she had a family of five active boys and dear little Josephine, (now with her mother) yet Mrs. Hunt spent considerable time in Egyptian homes, often going with the Biblewoman.

Words can never tell of the work and influence of Mrs. Hunt in Egypt.

Mrs. James Howard Boyd.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Helen Artman, 1920 ..... Sialkot City
Miss Kathryn Beattie, 1920 ..... Lyallpur
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Roma B. Beatty, 1909 ..... Badomali
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss R. Jean Black, 1921 ..... Sheikhupura
Miss Adah P. Boggs, R.N., 1938 .....
c/o Dr. H. C. Chambers, Gujranwala
Miss Lois Boyd, 1918 ..... Sangla Hill
Miss Frances E. Brown, 1927, 1937 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Gujranwala
Miss Lois Buchanan, 1910 ..... Pathankot
Miss Marie Cash, 1926 ..... Sialkot City
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Margaret Fehlman, 1918 ..... Zafarwal
Miss Betsy Fleming, 1918 ..... Sargodha
Miss Evva P. Hartig, R.N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Campbellpur
Miss Alice G. Hill, 1938 ..... Gujranwala
Miss Janette Howland, 1921 ..... Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Gujranwala
Miss Olive Laing, 1912 ..... Sialkot City
Miss Sarah Jane Lamont, 1928 ..... Sialkot City
Miss Mary Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Laura R. MacLachlan, 1938 .....
c/o Dr. Chambers, Gujranwala
Miss Elizabeth F. McConnell, R.N., 1931 .....
Gujranwala
Miss Lillian A. McConnell, 1902 ..... Jhelum
Miss E. Marjorie McCrory, 1936 ..... Gujranwala
Miss Marian T. Peterson, 1930 ..... Rawalpindi
Miss Willa M. Ramsey, 1921 ..... Sialkot City
Miss Grace N. Ranson, 1936 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Kate E. Spencer, 1918 ..... Sargodha
Miss Vivian Trimble, 1921 ..... Gurdaspur
Miss Ruth A. Warnock, 1913, 1936 ..... Sargodha
Miss Helen V. Weede, 1928 ..... Gurdaspur
Miss Georgia Wengert, 1920 ..... Pasrur
Miss Dora A. Whitely, 1911 ..... Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....
211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1921 .....
826 S. Ogden St., Denver, Colo.
Miss N. Addaline Brandon, 1931 .....
1072 Liberty St., Meadville, Pa.
Miss Vida J. Graham .....
904 Publication Bldg., Pittsburgh, Pa.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Glendine Lundquist, R.N., 1932 .....
Miss Maude Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Margaret Murdoch, 1924 .....
Cambridge, N. Y.
Miss Laura Reynolds, 1924 .....
100 Crosley Ave., Kenmore, N. Y.
Miss Helen C. Sharp, M.D., 1932 .....
620½ N. Broadway, Pittsburg, Kansas

RETIRED

Miss Emma Dean Anderson, 1881 .....
231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 .....
Miss Ella M. Gordon, 1893 .....
Pattersonville, New York
Miss Mary A. Lawrence, 1893 .....
c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 .....
134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879 .....
Greenwood, Jackson Co., Mo.
Miss Henrietta A. Moore, 1898 .....
138 Steel St., Cambridge Springs, Pa.

EGYPT

Miss Hazel E. Anderson, 1937 ..... Cairo
Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret A. Bell, 1901 ..... Fayoum
Miss Helen R. Brownlee, R.N., 1934 ..... Assiut
Miss Leota Cabeen, 1909 ..... Alexandria
Mrs. Mary K. Coventry, 1918 ..... Benha
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Mary F. Dawson, 1922 ..... Cairo
Miss Lucia Dwight, 1919 ..... Beni Suef
Miss Davida Finney, 1915 ..... Assiut
Miss Alta G. French, 1925 ..... Beni Suef
Miss Elsie French, 1909 ..... Cairo
Miss Martha C. Glass, 1922 ..... Cairo
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss A. Constance Harper, 1937 ..... Cairo
*Miss Rena L. Hogg, 1899 ..... Assiut
Miss Lois D. Kingan, 1926 ..... Benha
Miss Lucy Lightowler, 1921 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Minia
Miss Dora B. Mason, 1918 ..... Assiut
Miss Ruth McCleery, 1931 ..... Luxor
Miss Jeannette McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919 ..... Cairo
Miss Mabel McMichael, 1937 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Luxor
Miss Marion A. Paden, 1902 ..... Tanta
Miss Frances Patton, 1922 ..... Mansura
Miss Stella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Cairo
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Laura B. Walker, 1904 ..... Mansura
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ida B. Whiteside, 1913 ..... Luxor
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Ruth A. Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 .....
533 W. Ninth St., Albany, Oregon
*Miss Minnehaha Finney, 1894 .....
121 N. 7th St., Sterling, Kan.
Miss Alice Grimes, 1924 ..... Claysville, Pa.
Miss Alfretta M. Hammond, 1904 .....
State Hospital, Warren, Pa.
Miss Bernice L. Knowles .....
Box 95, West Dennis, Mass.
Miss Lillian McClelland, 1923 .....
426 E. Speedway, Tucson, Ariz.
Miss Carol E. McMillan, 1906 ..... Aledo, Ill.
Miss Venna R. Patterson, 1924 .....
923 6th St., Nampa, Idaho
Miss Elizabeth S. White, 1924 .....
2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth M. Williamson, 1924 .....
31 West 3rd St., Greensburg, Pa.
Miss Margaret A. Work, 1924 .....
R. D. 1, Fort Morgan, Colo.

THE SUDAN

Miss Isabel Blair, 1922 ..... Omdurman
Miss Mary E. Cole, 1919 ..... Khartum North
Miss Una Cole, 1918 ..... Khartum North
Miss Elsie E. Grove, 1912 ..... Doleib Hill
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Marguerite McClellan, 1926 ..... Khartum North
Miss Aulora R. McIntyre, 1911 ..... Wad Medani
Miss Mary Jane McKnight, 1922 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Ellen P. Smith, 1938 ..... Nasir

NOW IN THIS COUNTRY

Miss C. Blanche Soule, R.N., 1921 .....
6817 Cresheim Rd., Mt. Airy, Philadelphia, Pa.
c/o Robert Killough.
Miss Frances Turk, R.N., 1921 .....
823 E. Hutchinson Ave., Edgewood, Pittsburgh, Pa.

A LITTLE TIME APART

HYMN OF THANKSGIVING

Unto our mighty Creator,
Unto the Christ above,
Freely we render our homage,
Gratefully pledge our love.

Unto our Maker and Master,
Unto our Saviour King,
Gladly we offer our worship,
Joyfully praises sing.

Unto the Lord of the harvests,
Unto the King of Kings,
Humbly we proffer thanksgiving
With our thank offerings.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

First Row: Mr. Ibrahim Monsury; Mr. Charles Russell, Ph.D.; Rev. E. E. Elder, D.D.; Rev. E. V. Clements. Second Row: Rev. Walter Skellie, D.D.; Rev. Earl Jamieson; Miss Mary Kyle; Miss Helen C. Sharp, M.D.; Mrs., E. V. Clements; Rev. Shields, D. D. Third Row: Rev. A. A. Thompson, D.D.; Miss Beth White; Miss Sara Meloy; Mrs. Earl Jamieson; Mrs. Skellie; Miss Helen Brownlee, R.N.; Miss Elizabeth McConnell, R.N.; Frank Thompson, M.D.; Mrs. Stewart Rev. Harries Stewart, D.D. Fourth Row: Rev. C. C. Stewart; Miss Martha Roy; Mrs. A. A. Thompson; Miss Addaline Brandon; Miss Laura MacLachlan; Miss Ellen Smith; Miss Alice Hill; MissAdah Boggs, R.N.; Mrs. Wilbur Christie; Rev. Wilbur Christie; Mrs. Frank Thompson; Rev. James Cummings; Miss Kate Hill.